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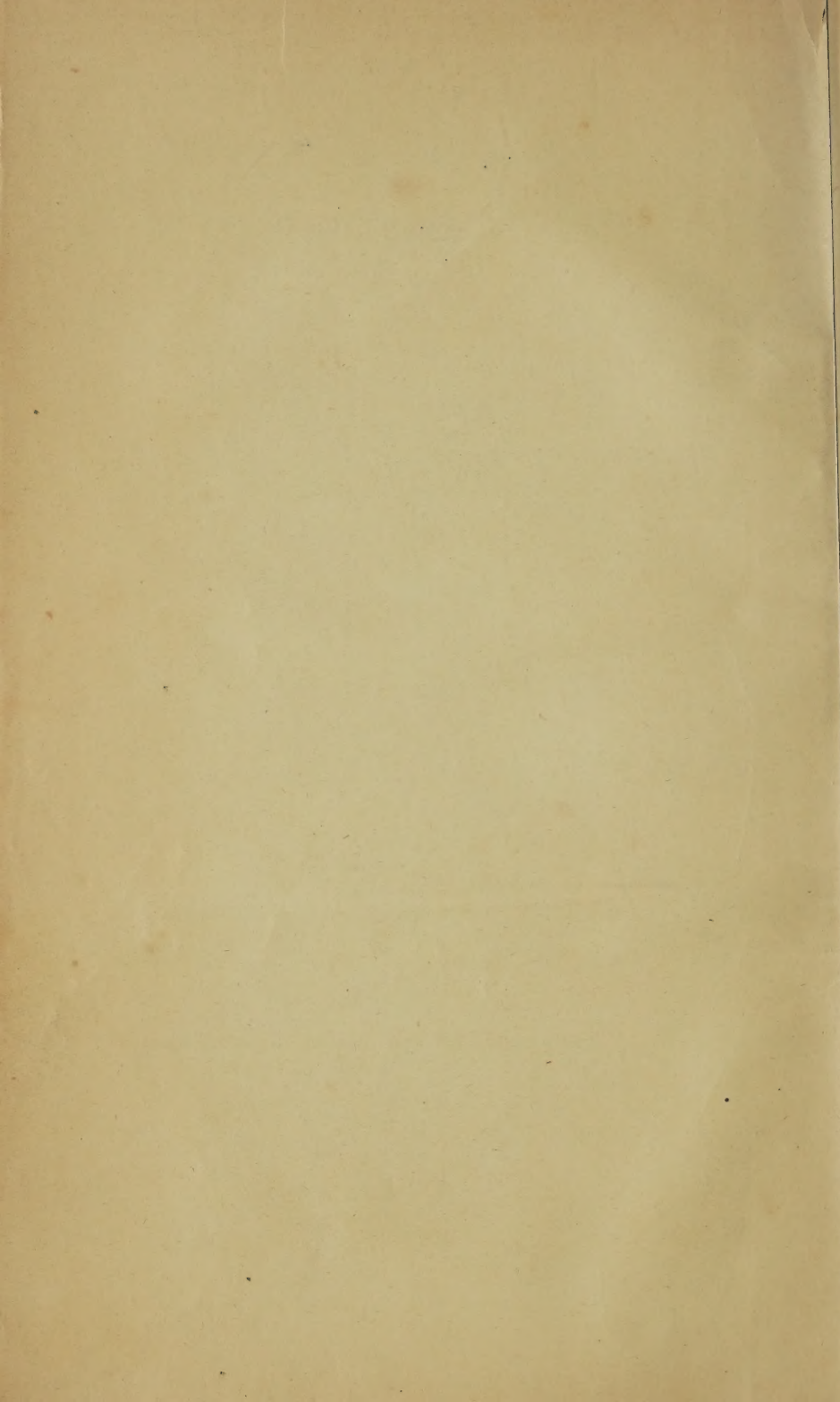
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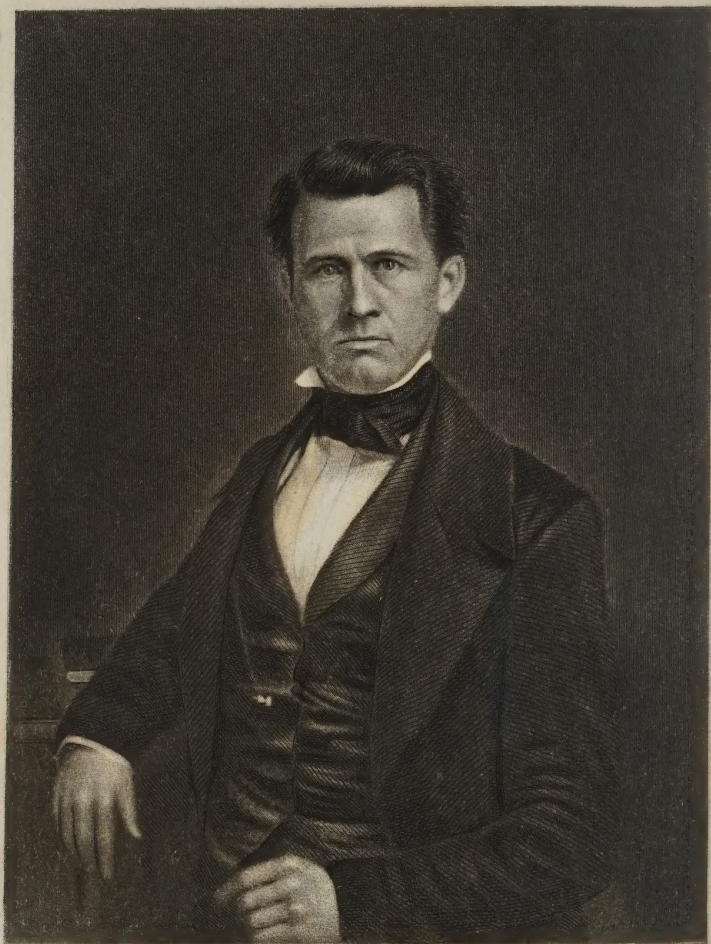






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*Yours truly*  
*E. Hutchinson*



THE  
BAPTIST MEMORIAL,  
AND  
MONTHLY RECORD,  
DEVOTED TO THE  
HISTORY, BIOGRAPHY, LITERATURE AND STATISTICS  
OF  
THE DENOMINATION.

VOLUME X.

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EDITED BY  
REV. ENOCH HUTCHINSON.

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NEW SERIES.—VOL. III.

NEW-YORK:  
Z. P. HATCH, PUBLISHER, 142 NASSAU-ST.  
1851.

THE

# BAPTIST MEMORIAL

1850

MONTHLY RECORD

Published by the

HISTORY, GEOGRAPHY, LITERATURE AND STATISTICS

THE DENOMINATION  
OF BAPTISTS

VOLUME 2

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## INTRODUCTION.

COMPARATIVE ADVANTAGES OF MODERN ADVOCATES OF CHRISTIANITY.

BY THE EDITOR.

THE grand result to be attained by all the instrumentalities employed in promulgation of the gospel scheme, is to complete that holy temple whose corner-stone is Jesus Christ—to frame and fit and beautify the several parts, until the topmost stone shall finally be laid with “shoutings, Grace, grace! unto it.”

All Christian efforts properly put forth, contribute to this noble end. The followers of Christ may pray, or preach, or write, or give, to send the Gospel and the Bible to the nations of the earth—they may have means and talents to accomplish much or little for the cause in this or other lands; but still their motives and their aims are one. A thousand streams of moral and religious influence, from every part of Christendom, are bending their unerring way up towards that ocean of eternal bliss around the throne on high. And were no counter rills impeding their bright course, how soon would this dark world revive—how soon would it be lighted up by heavenly truth—its hills and vales be vocal with Immanuel’s praise—and its repenting, praying, happy tenants, ready for admittance to the city of our God on high.

Aside from the influences of the Holy Spirit, it must be admitted that the *preaching of the gospel* stands highest as a divinely appointed instrumentality in the conversion of the world; and all plans adopted for the attainment of this sublime object, by making other means more prominent, have been unsuccessful. Still subordinate to this, there are other instrumentalities, without which the preaching of the Word would be much less effectual. The prayers and personal efforts of the church, considered as a body of individuals, are indispensable to the herald of the cross. Those efforts have put in operation that mighty engine of moral power, *The Press*, by which the word of God and millions of pages of other precious truth have been scattered, like the leaves of the forest, over many of the darkest regions of the earth. Ever since the invention of printing, the press has been the principal instrumentality in establishing the doctrines of the Christian religion, and defending them from the aspersions of infidelity. The rich mines of Theology and Metaphysics—the foundation of all our codes of morals and religion—are laid open by this means of disseminating truth. We may add, that the

*periodical* press performs an important part in advocating the fundamental principles of our religion. Probably there is no other influence in politics or religion, which effects as much as this, in forming and directing the public mind. The *religious* periodical press is, to say the least, a very important medium for the defense of Christian doctrine.

In view of this fact particularly, have we chosen the theme of our present contemplation.

There have been two principal sources of opposition to Christianity with which its advocates have been obliged to contend, viz : *moral suasion* and *secular power*. The latter has generally been connected with regal authority—the influence of splendid courts, and, not unfrequently, with ecclesiastical tyranny. Sometimes physical force, almost entirely, has been employed to subvert Christianity ; but generally, there has been a show, at least, of argument to justify the use of the military arm. Until modern times, indeed until a comparatively brief period, physical force has been made to bear upon the decision of moral and religious controversies. Even in the nineteenth century, royal and senatorial authority, in some nominally Christian countries, has attempted to control the conscience ; but we may safely assert, that there has never been a time in the annals of fallen humanity, when reason sat so firmly upon her throne in the Christian world as at the present moment ; and this constitutes the chief advantage of the modern advocates of the Christian scheme over those of ancient times. Let *reason*, baptized in the spirit of apostolical Christianity, once gain the ascendancy over blind, cruel, *diabolical* force, and there is hope. True, such a spirit of mental independence and freedom may sometimes be abused, and become the occasion of ushering into a brief existence the vagaries of transcendentalism, rationalism, or open infidelity. Still we say, let *reason* and *conscience* be free, and man will rise to the true dignity of his nature. Then the miraculous light of Revelation, and all the confirmatory evidence of its Divine authenticity, arising from the investigations of modern scholars and divines, can be brought to bear upon minds untrammelled by fear or compulsion.

The position which we advocate will be confirmed, by glancing at controversial Christianity in different periods of the world. When our Saviour took up his abode with men, the antagonistic forces were unequally divided. Opposition was nearly all, to human appearance, upon one side. Jesus came to establish a religion which was designed to uproot and demolish all others. This was publicly proclaimed by Christ and his apostles. They assailed, with the utmost severity, Pagan institutions, which were venerable for age ; and they did not spare the



Jewish ceremonies as a ground of justification with God; nor their advocates, the Scribes and Pharisees. Proud Pagan Rome, who had already when the Saviour appeared, carried her triumphant conquests over nearly the whole of Asia and Europe—even to the far-distant British Isles—and had been, for more than a century, sole mistress of the world, looked upon the *Galilean* and his comrades as presumptuous usurpers, and uttered her most inveterate anathemas against those who dared to oppose her authority. But the *fishermen* proclaimed, before sanhedrims, and even before the thrones of the Cæsars, the terrors of the Lord. At length the arm of civil power was raised, and fell upon the innocent head of Jesus, and afterwards upon his disciples. There was a show of argument occasionally on the part of the chief priests and rulers of the Jews; but really the contest was between moral suasion on the one part, and physical force on the other. Still, every drop of blood which was shed by the latter, was instrumental in advancing the cause of the Redeemer. The religious systems of India, Persia, and Egypt, at that time, were adapted only to promote political objects, and secure the dignity and power of sovereigns. The religions of the Goths, Celts, Britons, Germans, and other northern nations, were of a military cast, fitted to excite courage, fortitude, and contempt of death.

The prevailing systems of philosophy of that age were sensual in their character, and tinctured with fatality. Whether *Epicureans*, *Academics*, *Stoics*, *Platonists*, *Aristotelians*, or *Gnostics*, all their sentiments tended to a kind of sensual materialism. There seemed to be no vitality in those systems, and their advocates imagined that they could arrive at truth rather by contemplation than reasoning. Thus the defenders of Christianity of that bright age of miracles and Divine manifestation, contended against a degree of ignorance, mental obtuseness, and tyrannical civil power, to which we are strangers.

After the days of the apostles—when the golden age of Greek and Roman learning was ushered in under the emperors Trajan and the Antonines, the same obstacles essentially impeded freedom of discussion and opinion. The light of inspiration was now confined to the sacred oracles, as the apostles had, one after another, passed into the unseen world. Moral suasion was used, but it was awed and controlled by royal authority and by civil power. There were discussions in the various philosophical schools, but those discussions must be in accordance with the requisitions of a heathen government. As soon as any principles were introduced which opposed the Pagan worship, royal interference was the result. And especially those who dared to advocate the principles of the Christian religion, were considered as enemies

to the state, and imperial vengeance hunted them down, and often silenced their tongues in death.

In many cases those who professed to be the followers of Christ, differed in sentiment from various causes. Some were partially drawn into the vortex of heathen or infidel philosophy, by the sophistry of its advocates; others became dissolute in their lives, and openly attacked those tenets which condemned their practices, though they wished to be considered as within the pale of what they believed to be the only true faith; others, who were really pious, conscientiously differed in opinion, and maintained their favorite tenets with unholy zeal. The Christian churches were composed of Jews and Gentiles, between whom the most hostile feelings existed before conversion. Having received many erroneous impressions from their youth, those ideas were with difficulty eradicated. Hence arose frequent disputations. From this cause arose the virulence of that controversy in the apostolic age, to which we have referred, in respect to the way of attaining justification and salvation—whether through faith in Christ, or by the works of the law.

Soon after that bright period, there was more freedom allowed in controversies than in ages more remote. Some celebrated Christian writers embraced partially, if not entirely, the Platonic philosophy, which was not regarded by the government as opposed to the welfare of the state. The principles of Christianity and Paganism being thus intermingled, to a considerable extent, imperial authority did not, at all times, interfere, even if apologies were written in answer to the arguments of the advocates of Paganism. Justin Martyr, Tertullian, Clement, and others, were allowed to speak out with severity against the prevailing idolatry. But if any thing special called the attention of the emperor to the encroachments of Christian doctrine, their advocates, whether philosophers or not, were generally persecuted without mercy. Thus in all of their labors to overthrow Paganism, they felt that they were liable at any moment to be arrested, condemned, and executed. Occasionally, dreadful persecutions burst forth, and Christians everywhere were banished, imprisoned, and destroyed. There was no essential change until Constantine the Great, in the fourth century, ascended the imperial throne. He favored the Christian scheme, and established the new religion as that of the empire; and, finally, used forcible measures to abolish Paganism. Thus, freedom of discussion was entirely changed. Christians were allowed every liberty in defending their principles, and had the entire influence of a splendid and powerful court, while their enemies were oppressed and persecuted.

But it was soon found, that even those who professed to be Christians,

could not freely discuss the doctrines of their creed, unless it was done in a satisfactory manner. What was considered by the leading clergy and the emperor as heretical, could not be promulgated. This was exemplified in the case of Arius, who denied the divinity of Christ. He was excommunicated; and, finally, Constantine called the famous Council of Nice—A. D. 325—at which Arius was condemned and banished, and his followers compelled to renounce their creed. In those iron ages, error was not met by argument as at this day; but anathemas, banishment, and the sword, decided the controversy.

Constantine, by uniting church and state, commenced that hierarchy which has caused rivers of blood to flow from the throbbing veins of Christianity. From the fourth century it increased in power and oppression until it could hurl kings and emperors from their thrones, and shut from the light of day and of life thousands of the humble followers of Jesus, in the dark and dismal cells of its inquisitions. Finally, Papal Rome succeeded in crushing free discussion, by the fear of her wrath. The pulpit and the press were silent, or extolled the "*Mother of Harlots*." Thus passed the pretended Church of Christ down into the dark ages of the world. From the fifth to the fifteenth centuries, all Western Europe was in the most barbarous state, and the little knowledge which existed, was mostly found in the monasteries. Civil and ecclesiastical tyranny reigned almost unimpeded. A star occasionally arose amid the Egyptian darkness of that period, but its glimmering light was scarcely perceptible; and if it attracted any attention, inquisitorial jealousy and rage blotted it speedily from its place in the firmament, and its light was enveloped in gloom. During those dismal ages, little was said about doctrines, and there could scarcely be said to be any controversies in respect to Christianity. Religion, with occasional exceptions, only existed in secret places. As soon as real disciples of Christ were discovered, they were hunted down like tigers by the menials of ecclesiastical fury. The inhabitants of some of the Alpine vales—surrounded by the sublimest scenery of nature—raised the unstained banners of the cross: but, alas! their luxuriant fields were covered with blood, and themselves slain by their professed Christian foes.

When the Reformation dawned upon the world, the struggle between formalism and spiritualism, which, a long time before, began to be apparent, had fully commenced. Some bold minds, imbued with an unction from on high, dared to assail the most formidable tyranny that ever cursed the world. The way was gradually prepared, however, by a different state of society from that which had previously existed. Feudalism—which might be called the political form of individuality—had



given place to a form of society in which the state prevailed over the individual, and not the individual over the state. Commerce was revived, which had a salutary effect upon the spirit of the age. Added to this, the invention of printing rapidly extended knowledge, and soon a struggle for liberty and independent government commenced. The people were not satisfied with the lifeless theology and learning of the cloisters; they panted for something more ennobling. Wickliffe, Huss, and afterwards Luther, Calvin, Melancthon, and others, seized this favorable opportunity to combat principles entirely opposed to the simplicity of primitive piety, and through them to make war upon priests, prelates, and the Pope. Now the potent weapon of moral suasion began to be used with effect; and, although "the Beast" was just as malignant, furious, and inveterate as ever, yet there was such an extensive and strong feeling among the people against the oppressive extortions, extreme worldliness, gross superstition, and open viciousness of ecclesiastics, that it was as impossible to crush the flame of popular indignation, as it would have been for those tyrants to confine the subterranean fires of the volcano just ready to burst forth and spread desolation around. Physical force was used. Fire, sword, and inhuman tortures were employed; but in vain. True, many became victims to Papal cruelty; but, where one pillar of truth fell, scores arose, until the Pope trembled upon his throne, and in the midst of his prelatical conclaves.

The advocates of Christianity at that time, had greater advantages than their predecessors, in the exact proportion that reason was restored to her throne among the masses—in the proportion that the people dared to think and reason for themselves; though by so doing, they faced tortures and death in their most awful forms. As the light of the Reformation advanced, their influence increased. The freedom and energy and power and piety of Christendom, have been, on the whole, advancing until the present time. There is indeed, perhaps, no good which is not liable to perversion. The very freedom of thought, speech, and action, with which the civilized world is blessed, has ushered into our midst a host of Freethinkers and Rationalists, almost as numerous as the frogs of Egypt. They have especially disseminated their sophistical tenets over the European continent, until the whole moral atmosphere is contaminated with their soul-killing influence. Their tenets are called by various names, such as Rationalism, Neology, Transcendentalism, Naturalism, and Unitarianism. These terms may be considered as varying in some particulars. Neology, (from *neos* new, and *logos* doctrine,) characterizes the doctrines to which it refers, as new. Rationalism, (from *ratio*, reason,) characterizes the doctrines to which

it relates, as in accordance with human reason. Transcendentalism (from *transcendens*, *transcending*,) indicates doctrines embracing all knowledge, material and immaterial, human and divine. These three terms include about the same opinions. They all make human reason superior to divine revelation—or rather, they do not admit that there has been a special revelation from God. The Bible, with them, is like many other books containing important instructions and suggestions; but of no authority. It is asserted that Rationalism, as a system, does not harmonize with reason, but that its whole source is in the reason, and that all knowledge of religious truth is derived from reason. *Naturalism* is similar to the three terms just mentioned; but openly avows hostility to revelation in opposition to *Supernaturalism*. Rationalism pretends to be favorable to the Bible, while it sophistically saps the very life-blood of Christianity. Unitarianism in this country pretends to be still more favorable to the Bible; but is equally opposed to its holy precepts, and more dangerous than open Rationalism, as its professions are more deceptive. All of these terms indicate opinions entirely subversive of evangelical, apostolical Christianity. They may properly be called *infidel* sentiments. They are even more dangerous than open infidelity, as they have all of its inveterate hostility to true religion, while professing better things. From the time immediately succeeding the apostolic age, human philosophy has attempted to take the place of religion; and this has originated Rationalism, and perhaps all of those unholy systems, which, while they have professed to be friendly to Christianity, have plunged a dagger into its vitals. From the Alexandrian Platonists to the modern Descartes, Spinoza and Malebranche, the throne of philosophy has been erected in the most sacred retreats of religion. The great Leibnitz and others endeavored to reconcile reason and revelation; and finally, the views of the former were formed into a basis for religious truth. Philosophy having become associated with religion, soon required that she should herself decide what must be the foundation of religious faith. Under Kant it tended to skepticism; and afterwards, Fichte, Schilling, and others began to treat Christianity with secret contempt, though pretending to be favorable to its doctrines. Germany was prepared to disseminate the infidel sentiments of Bolingbroke, Hobbes, Voltaire, and their associates. Afterwards they clothed English and French infidelity in a more seemly dress, through Lessing and others. This immediately introduced Rationalism. Theologians were alarmed, and commenced with new energy to investigate the grounds of religious belief. Ernesti, Semler, and others opposed Rationalism, and endeavored to disenthral Christianity from every thing hostile to

reason. Their followers carried the doctrines to unwarrantable extremes, and there seemed to be a dread among scholars of admitting any Divine interference in human affairs. Thus modern Rationalism gradually advanced. One book after another of the Sacred Scriptures was rejected from the canon, until a Strauss could prove the gospel to be "a mere compilation of fabulous legends and myths."

During this struggle between Naturalism and Supernaturalism, there has been freedom of thought, of speech, and of the press, to a great extent; and at the present moment there is more freedom than at any previous time. This is all which Christianity asks. Let her advocates have freedom—let them use moral suasion—let them have their spiritual armor, and go forth with advantages equal to those of their foes, and they ask no more. Religious truth does not seek concealment, but challenges investigation; and does not fear to combat the most hideous errors. Christianity does not complain that error has too much freedom. Let it come in contact with truth, and its deformities will be apparent. It is indeed an evil that advocates of error should enjoy the freedom of the press, and be permitted to disseminate heresies far and wide; but it would be a greater evil for Christianity to be denied the same privileges. Let there be freedom for all—let us have the opportunity to reason with men, and be protected by civil law in that right, and we are satisfied. The modern advocates of Christianity fear not the bayonet, the dungeon, or the gibbet. True, in some countries, religious freedom is not complete. Occasionally an advocate of a *Scriptural ordinance* is incarcerated by his Christian foes, to indoctrinate him by the damps and loneliness of the dismal cell. Occasionally an Achilli receives, in the Inquisition, as great *tender mercies*, as the Popish minions dare to bestow upon their victims in the nineteenth century; but the age of spiritual domination and religious intolerance is nearly past. Certainly there never was a time when the Christian advocate—the Christian journalist, stood upon so high an eminence as at the present time. He can view almost the whole world open before him, calling for his beneficence, instructions, and efforts. The spiritual armory is at hand, and he can select such weapons as he may please, and wield them freely, and even be protected in so doing by civil principalities and powers. He can see afar the palaces of Popery, the temples of Paganism, and the very foundations of ecclesiastical and civil tyranny giving way. As he makes war upon the battlements of Satan's kingdom, he can perceive his labors crowned with abundant success. There is indeed a tremendous warfare to wage. The world is to be instrumentally converted and saved. The fallacies of philosophers who



are endeavoring to fritter away the doctrines of the cross and the supports of the gospel system, must be faithfully and fearlessly exposed. The ordinances of the apostolic churches must be defended and preserved inviolate—the temporizing, compromising, Popish system of expediency must be opposed on every hand. The Christian must thus go on, and pray, and write and labor, until he shall see the world regenerated by the grace of God, and prepared for a glorious introduction into the church triumphant on high.

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### PAINFUL ACCIDENT AT SEA.

A letter from an officer on board the United States ship *Saratoga*, dated at the island of St. Thomas, coast of Africa, gives the following melancholy event:—

“ I have now a very sad, a horrible thing to relate—an accident which happened about two hours ago. The captain's gig was just rounding to by our quarter, when the coxswain, by straining upon the tiller too hard, broke it, and fell overboard. At the cry of ‘a man overboard,’ I jumped upon deck, and saw him rise and swim towards the ship. In a few seconds more he suddenly disappeared under water; the fins and tail of a huge shark were then raised above, and splashing for a few moments only, left the surface again clear! I saw nothing but a crimson stain of blood, and a hat floating at a short distance. Not a cry was uttered, it was so sudden. Again the splashing of the shark occurred—another was seen to seize the hat—two boats reached the spot, but too late; scores of fish were leaping about for the torn pieces of the poor sailor. The captain and many others were spectators of the whole dreadful scene, and yet we could render no assistance.”

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AN INCH OF TIME.—‘Millions of money for an inch of time,’ cried Elizabeth,—the gifted, but ambitious queen of England, upon her dying bed. Unhappy woman! reclining upon a royal couch—with ten thousand dresses in her wardrobe,—a kingdom on which the ‘sun never sets,’ at her feet,—all are now valueless, and she shrieks in anguish, and she shrieks in vain, for a single ‘inch of time.’ She had enjoyed three-score and ten years. Like too many of us, she had so devoted them to wealth, to pleasure, to pride and ambition, that her whole preparation for eternity was crowded into her final moments; and hence she, who had wasted more than half a century, would barter millions for an ‘inch of time.’

## BIOGRAPHICAL SKETCH OF REV. ENOCH HUTCHINSON.

BY A CONTRIBUTOR IN BOSTON.

THE subject of this sketch was born in the town of Williamson, (now Marion,) Wayne county, New York, June 7, 1810. He was blest with pious parents, who very early impressed upon his mind the truths of religion. His father, the Rev. Elisha Hutchinson, was a member of the first class that graduated at Dartmouth College under the presidency of the late Dr. Wheelock; and was respected as a man of talents, a faithful minister of the Gospel, and a pioneer in our denomination. Some account of his life may be found in the Baptist Memorial, Volume VII, page 107.

The son of whom we are about to speak, was exceedingly feeble while young; and frequently it was thought that he would not long survive. In November, 1814, his father removed with the family to Newport, N.H., and became pastor of the Baptist church in that town. In those early times, the salaries of ministers were generally smaller than at present; and Mr. Hutchinson found it necessary to obtain a part of his support from the avails of a farm. His sons were obliged to cultivate it, and consequently had rather limited advantages for obtaining a literary education. They worked upon the farm during the summer, and attended school during the winter. Enoch was a pupil in the first school taught by Mr. Baron Stow, now the Rev. Dr. Stow, of Boston. While quite young, he was very ill with a lung fever, and was not expected to live. He felt deeply convicted of sin. It seemed to him that he stood, as it were, between heaven and hell, and could see the pit opened before him, and heaven with its glories above. He finally recovered from his sickness, but still continued in sin, until the winter of 1827. Then, at the age of sixteen, his attention was again called to the concerns of his soul, by a sermon upon the sufferings of Christ, preached by the Rev. Mr. Person, who at that time was pastor of the Baptist church in Newport. It seemed to him to be the last call that he should have to prepare for a better world. He sought the Lord with weeping and prayer. He gave up all other employment, and devoted his whole time to reading the Scriptures and using the means of grace. After spending about a week in this manner, he attended an inquiry meeting, and was asked whether he had ever come to the solemn determination to seek for an

interest in the Saviour, as long as he should live, or until he should find peace. He answered in the negative; but that question deeply affected his heart. When returning home, he thought of what the crucified Saviour had done for him, his own ingratitude to the best of beings, the value of the soul, the joys of heaven, and the sorrows of the finally lost. While contemplating these subjects with intense interest, he fell upon his knees by the way-side, and endeavored to make the resolve referred to above, and called upon his heavenly Father to assist him in performing his vow. The burden of sin which had oppressed him, was immediately removed; and he rejoiced in the Lord. His twin brother, now pastor of the Baptist church in Windsor, Vt., obtained a hope in Christ about the same time; and, feeling that they had an important work to perform, they went from house to house, urging upon their former associates, *repentance toward God and faith toward our Lord Jesus Christ*. On the 13th of May following, they with several others were baptized, and united to the church.

A few months afterwards, they commenced their studies at New Hampton, N. H., with a view to the ministry of the Gospel. The subject of this sketch continued at the Institution there nearly three years, rightly deeming it important to be well prepared for entering college. While at New Hampton, he had the approbation of the church, and was often encouraged to address public religious assemblies. He established a meeting at a private house a few miles from the Institution, and preached stately for a considerable time. The house was soon filled to overflowing, and the assembly repaired to a larger building; the Lord poured out his spirit, and a precious revival of religion ensued.

Mr. Hutchinson entered Waterville college, in the state of Maine, in September, 1830, under the presidency of the Rev. Jeremiah Chaplin, D. D. He pursued his studies diligently during four years; and when he was graduated, he delivered the salutatory address in Latin, the valedictory being delivered by a person who was not a member of the class. After leaving college, he preached for the Baptist church in Tyngsboro, Mass., a considerable time, and was earnestly requested to become their pastor. But he was convinced of its being his duty to obtain a theological education; and he entered the Newton Theological Institution, in the autumn of 1834. He was fond of oriental literature, and spent many of his leisure hours in becoming acquainted with languages cognate to the Hebrew. Even to the present time he manifests the same interest; and, if we have been correctly informed, he has in manuscript, ready for the press, Uhlemann's Grammar of the Syriac language, translated by himself from the German, with appropriate exercises and a



chrestomathy. Before completing his theological course, he declined several offers inviting him to public situations; for he was exceedingly desirous of availing himself of the advantages which he then enjoyed. At the request of the Professors he often rendered valuable assistance by giving instruction to such students as needed special help and attention in some particular branches of study. His course of three years at Newton he finished in August, 1837; and, at the Anniversary, he delivered an address on one of his favorite subjects, *Religious Liberty*.

After leaving Newton, he visited the Baptist church in Claremont, N. H., in accordance with an often repeated request on the part of the church. He preached a short time, and was invited to become their pastor. But he had a desire to look over the field, before settling any where, and declined the invitation. He travelled West and South, to some extent, and finally concluded to settle for a short time in Baltimore, Md., thinking that the climate would be beneficial to his health, and especially to that of his wife, who, it was thought, could not bear a more northern climate. He returned to Boston, and was ordained in the Baldwin Place Baptist church, November 26, 1837. We notice in the minutes of the council the names of the Rev. Messrs. John Peak, William Collier, Daniel Sharp, Henry J. Ripley, George B. Ide, Rollin H. Neale, T. C. Tingley, Barnas Sears, and Baron Stow, who were present. He immediately proceeded to Baltimore; and, in connection with preaching the Gospel in the city and vicinity on the Sabbath, he opened a classical and English school, which is to the present time, in a flourishing condition. Having labored there more than two years, and Mrs. Hutchinson having almost entirely recovered her health, he left that city for New-England. He soon received a call to become pastor of the Baptist church in Framingham, Mass., which he accepted, and was installed, August 21, 1840. His labors there were blest. Though the church had been in a very low state for a long time, the members were revived; and souls were converted. He did not, however, remain long in that interesting field.

In February, 1841, he received an invitation to take charge of the Thomaston Theological Institution in the State of Maine. Trusting, from the favorable representations, that the Institution was permanently established, he accepted the appointment and entered upon its duties in March following. But he soon found that the Institution was seriously embarrassed for want of funds. Our brethren in the State were not united. Some thought that all of their benefactions should be bestowed upon Waterville College; and others, that both Institutions ought to be sustained. The debts which had been incurred at Thomaston must

be paid ; and the buildings and library had to be sacrificed. The Trustees were obliged to give up an Institution which they had cherished for a number of years, and to which many excellent young men had resorted for instruction. To show how Mr. Hutchinson's labors were regarded, we have obtained permission to insert the following expression drawn up and signed voluntarily by the students:—"Respected Instructor,—We tender you our sincere thanks for the faithful instructions we have received from you, since you have had charge of this Institution. We feel an entire satisfaction in your method of teaching, and regret that we can no longer be favored with your valuable services. You and your companion have endeared yourselves to us by many acts of kindness. May our attachment be mutual and lasting. And may the God of heaven crown you with his loving kindness."

During his residence of nearly four years at Thomaston, he often preached for the church in the immediate vicinity of the Institution ; and in a revival in that place, he baptized several, and assisted materially in the religious meetings. Removing now to New York, he at first engaged in his much loved employment, as a teacher, in Brooklyn, where he established a Classical and English school ; and afterwards, committing this to other hands, he became EDITOR of the BAPTIST MEMORIAL.

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### REV. GEORGE WHITEFIELD.

As Whitefield was once preaching to a vast multitude on the banks of one of the noble rivers of Virginia, he spoke of the strength of depravity, and the insufficiency of the means of grace to convert the sinner without the influence of the Holy Spirit. "Sinners," said he, "think not that I expect to convert a single soul of you by any thing that I can say, without the assistance of Him that is 'mighty to save.' Go and stand by that river, as it moves on its strong and deep current to the ocean, and bid it stop, and see if it will obey you. Just as soon should I expect to stop that river by a word, as, by my preaching, to stop that current of sin that is carrying you to perdition. Father in heaven, see ! they are hurried on towards hell ; save them or they perish !" The impression which this address produced upon his hearers was so strong, that they were ready to respond with trembling, "Save, Lord, or we perish."

## THE FAMILY.

BY REV. W. LAMSON.

THE season of the year has returned for the observance of that good New-England appointment, a day of thanksgiving. All the associations of this day cluster around the family. A beautiful custom has long prevailed in many of our communities of making this a day of family gatherings. The children who have long since left the home of their childhood, and have been widely scattered, gather as men and women under the same roof which sheltered them in infancy, and around the same table and hearth at which they daily met in their early years. The moral and social influence of such gatherings can hardly fail to be a blessing. The affection of brothers and sisters which so often grows cold in the strife of life is rekindled, and parents and children live over again for a single day the scenes of years long past. And if death has entered the circle, and one of the number during the year has been called away, the vacant place is noticed and all hearts are tenderly, and may be, profitably affected. The Thanksgiving is chastened with sadness, and the thoughts of all are carried forward to the spirit world, and if piety has shed over them its hallowed influence they are led to think and to speak of that other meeting in their Father's house on high, and to pray that not one of the family may then be absent. Yes! a New England Thanksgiving is intimately associated with the family. We love it because it carries us back to the days of childhood—we love it because it brings tenderly before us the loved and departed; we love it because it binds more closely together those who ever had but one home, and all whose interests were one. The nature of this season has suggested to us, the commencement of a series of short articles on the family, and if by anything we may write we shall carry into the many families which our Memorial visits, a higher appreciation of the family, and excite a stronger desire to make it what it was designed to be, we shall be richly compensated.

The theme is an important one. It is difficult to overestimate it. Is there any thing upon which the stability, and the prosperity of all our national interests so directly depend, as on the character of the families of the nation? The family lies at the foundation of all that is valuable in the institutions of the land. Let that be corrupted, and no wisdom in our legislators, no power in our army, can save us from ruin. In the domestic circles of the land influences are daily operating which, in a few



years, will be developed in the piety or the infidelity, the stability, or the lawlessness of the men who will then be guiding the destinies of this vast republic. Somewhere in the land, perhaps in one of its humblest dwellings, at this hour, the child is receiving his earliest training, who is hereafter to be the chief magistrate of this land. In other domestic circles are those who are in coming years to fill our halls of legislation, to occupy the bench in our highest courts, to be the teachers in the schools and colleges of a coming age, and above all to fill the pulpits of the land, and to go as missionaries to the heathen. Who can estimate the importance of the influences which are giving the first and most abiding impressions to these minds?

The family in its best state is never found beyond the limits of christianity. It is indeed the product of christianity. I was struck with the remark of a learned friend sometime since, that in the classic languages of Greece and Rome, languages so rich and elegant, there is no word corresponding fully to our word home. There were splendid dwellings in both Greece and Rome, and there were public buildings that have never been equalled, and the ruins of which are still visited and admired; but there were no homes there in the true sense. They had no word to express the idea. And we owe it to christianity that we have the idea, and the reality. The family and home belong to christianity.

But this institution, displaying in so striking a manner the wisdom and goodness of God, may be perverted to be the fruitful source of misery. These little communities of individuals, each distinct in itself, having its own separate interests, its affections, its joys and its sorrows, are so many schools where individuals may be trained up for all that is exalted and worthy here, and hereafter—or they may be so perverted that each one shall be the school of all that is debasing here, and all that is fearful hereafter. Let us then propose and consider the question—What is essential to render the *family* productive of the highest happiness and good?

The first requisite is the *right kind of government*. Every community, from the least to the greatest, must have some kind of government. The authority must be lodged somewhere. Now, in the family, this authority must be placed in one individual or it must depend on the will of the majority. But nature and revelation agree in telling us where the authority should be. They both, notwithstanding all that the radicalism of the day teaches, make it the duty of the husband and the father to rule, and of the other members to obey. In all matters, except those which would involve a violation of conscience, it is his duty and his privilege to be the head of the domestic circle. The scriptural injunction is—wives obey your husbands, and children your parents.

But what shall be the character of this government? It may be that of brute force—the authority of a tyrant—making home or what should be home, the most wretched place on earth. Of all the tyrants that the world ever saw, perhaps, none is worse than the domestic tyrant. His subjects, few in number, and daily under his eye, and dependent for the supply of so many of their wants immediately on him, he has it in his power to exercise his cruelty on them in ways that will wound most keenly and constantly.

But there is another kind of domestic government, which is now seldom seen, and the absence of which many are regretting. It is the government of the puritan. There is nothing in which we have departed farther from the example of our worthy puritan ancestors, than in their manner of family discipline. There was an iron rule in their houses. The puritan, though not the tyrant, was the lord in his own house. A stern severity, and the reserve of lofty dignity, marked his habitual demeanor in the family. The first lesson was submission, and it was carried into all the duties of every day life. The child was placed and kept at a distance from the father, and was perpetually made to feel that distance. The feelings with which he was inspired toward the parent were those of awe, and reverence but slightly mingled with the more tender emotions. Now as we have said, there are many who are professedly regretting the absence of this kind of domestic discipline. They speak of the days of our puritan fathers as the golden period in family government. But I have no thought that the world ever will return to the customs of the puritans in this matter—nor is it desirable that they should. Theirs was an age of stern severity in all things—the like of which will never again be witnessed in a Christian land. The education of the family was one adapted to the times. There was little that was genial and kindly in the circumstances of life then. Want and peril and suffering were to be grappled with, and the race that were coming forward needed a peculiar education for those scenes which were before them—and God wisely provided for the then rising generation just that education that was needed. But it is not now needed. It would not be best to return to it, if we could.

But while we have wisely departed from much of the forbidding sternness of the puritan—there is danger that we run to the other extreme of unrestrained indulgence. And this may be regarded as the tendency of the times in family government. We are in danger of adopting in the family what many are pleading for in the States—the no-government theory. But there should be government—the government of firm but affectionate authority—discipline, but discipline tempered and com-

pounded by love. Tyranny is better than anarchy. We are not however left to the necessity of choosing between the two. Somewhere between the rigid severity of which we have spoken, and unbridled indulgence, is the medium by which authority can be preserved without destroying affection, and affection cherished without weakening authority. To find this should be the aim of every one on whom is devolved the government of the family.

But this leads us to mention as a second requisite to the highest condition of the family, mutual affection. Love is the golden chain that should encircle the family, binding all its members into one whole. There are few sights on earth more pleasant than a family thus pervaded throughout all its members by the spirit of genuine love. There are few sights more painful than a family from which love has departed. The Bible is most emphatic on this point. Husbands love your wives, even as Christ also loved the church and gave himself for it. The love of Christ to the church is here proposed as an example of that love which the husband should bear to the wife, an affection the most sincere, ardent, pure, self-sacrificing of which we can form any conception. There is no love that can surpass that which inspiration has here chosen as a pattern. The intelligent universe of God never witnessed an affection superior to this. It is a deeply interesting fact that God has presented it to us as a pattern in this connection. Equally explicit and solemn are the injunctions to wives. It is commanded that they be taught to be sober, to love their husbands, to love their children.

It is sad to think how many domestic circles there are in which not one tone or word of affection is heard for months. Almost all the intercourse between the different members is fretful and irritating. There may not be in all such cases an absence of all genuine love. But if it exist it is so latent as scarcely to be perceived. It does not beam from the countenance, nor is it uttered by the lips. It would perhaps burst forth in extravagant grief, should any one of the members be suddenly called away by death—but it never sheds its bright sunlight on the family group in the days of wealth and prosperity. A habit of coldness and irritability has been permitted to become so fixed that it is seldom interrupted by any of the ordinary occurrences of life. Now it matters not what degree of worldly prosperity may be poured into that domestic circle, it must be the abode of wretchedness. Wealth may be there, and all the elegancies and indulgences which wealth can purchase, but happiness is not there, and never can be there till love enters. Better is a dry morsel and quietness therewith, than a house full of good things with strife. Better is a dinner of herbs where love is, than a stalled ox and hatred there-



with. Let this love be wanting, and nothing can supply its place. When affection goes out happiness goes with it, and if either returns it must be as the companion of the other. It is singular as well as sad to see the different members of a domestic circle laboring hard to surround themselves with the convenience and comforts of life, and then by their daily deportment towards each other, destroying all the hard earned fruits of their toil. But the number is not small who are doing this continually. A bitter ingredient is mingled with their daily food, and the light of the sun as it enters their mansion is discolored, and the pure atmosphere of heaven that circulates in their dwelling is contaminated—and all because they will not be affectionate toward each other. They have suffered an irritability at first occasional, to become habitual, and with spirits constantly chafed they are dragging out a miserable existence.

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### ONE DROP OF BLOOD.

“H<sup>AVING</sup> intimated to Vara (a native of one of the South Sea Islands,) that I thought his sickness would terminate in death, I wished him to tell me what he thought of himself in the sight of God, and what was the foundation of his hope.

‘Oh!’ he replied, ‘I have been in great trouble this morning, but I am happy now. I saw an immense mountain with precipitous sides, up which I endeavored to climb, but when I had attained a considerable height, I lost my hold and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance and sat down to weep, and while weeping, I saw a drop of blood fall upon that mountain, and in a moment it was dissolved.’

I said, ‘This was certainly a strange sight, what construction do you put upon it?’

After expressing his surprise that I should be at a loss for the interpretation, he exclaimed,

‘That mountain was my sins, and the drop which fell upon it, was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away.’

I expressed my satisfaction at finding he had such an idea of the magnitude of his guilt, and such exalted views of the efficacy of the Saviour's blood, and that, though the eyes of his body were blind, he could, with the eye of his heart 'see such a glorious sight.'”

## EXPLANATION OF CERTAIN PHENOMENA SUPPOSED TO BE SUPERNATURAL.

WHEN the following communication was received, we were disposed to suppress it; but on farther consideration, we thought that a natural and simple solution of the phenomena which it describes, might be useful to the writer of the narrative, and such of our readers as might not have paid attention to subjects of this kind. We have, therefore, determined to insert it.

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TO THE EDITOR OF THE BAPTIST MEMORIAL.

A LADY who resides near M. H., a subscriber to your invaluable work, so much wanted in these degenerate times, when atheism and infidelity have overcome Christianity in a most alarming manner, wishes to have inserted in the Baptist Memorial an account of two awful visions which have been seen near the place of her residence, thinking it might be the means of converting some from the dreadful supineness and delusion they are under: as from her knowledge of the Scriptures, and what is now acting on the stage of the world, she believes the prophecies are very near their full accomplishment, and that all true believers are of that opinion. The first vision was seen by Captain Jones, of the———, lying at———. He says that on Thursday the 19th of July last, about six or seven o'clock in the evening, he saw the vision of seven ships in the element at the harbor's mouth in action, and could distinguish the French, English and American colors; after an hour's action, an angel appeared with a trumpet, which when he blew, all vanished away. The captain called all the men out of the hold, who saw them as well as himself. It has been much talked of at M———, and the captain is willing to make his affidavit of it, but as the men are now dispersed in different ships, their collected testimony could not be had.

The other vision was related to the lady by a woman of whom she has the highest opinion for her honesty, faithfulness, and veracity, so that she places the greatest reliance on what she says. The writer of this has also conversed with the woman, and heard her relation of it. She, Margaret Thomas, says, that on the 19th of July last, she went with her daughter to H———; it was late when they returned home. Between ten and eleven o'clock her daughter happened to go to the front door, and called her mother to look at the moon, when she saw something in the form of a cross hover to and fro over the moon. The

cross appeared black. The moon then divided into three parts, a considerable distance from each other, not in different directions, but perpendicular. In about two minutes it dwindled away, in appearance as small as a rush light, and entirely disappeared. In about two minutes the moon appeared again, in a strange figure, and an awful form, much like a woman in deep mourning, with a hood on her head, covering her face, in a bending posture, to the earth; it remained so for a short time, then disappeared, swift as a star shot from the heavens. The horizon was clear, not a cloud passing at the time. She does not know how long the vision lasted, as it was begun before she saw it. She made her son, a boy of twelve years of age, write it down in her own words, that there might be no variation in the details given of it.

THE writer of the preceding narrative, in giving the title of "awful visions" to the appearances which she has described, evidently regards them as preternatural phenomena or prodigies, announcing certain events about to take place. We, on the contrary, supposing the facts to be authentic, and related with tolerable exactness, consider them as mere natural occurrences; and we shall accordingly proceed to shew, that such phenomena are neither extraordinary in their nature, nor unfrequent in their appearance. There is a certain state of the atmosphere that occasionally takes place, in which those rays of light that pass in a particular direction are refracted in an uncommon degree, and produce the appearance of ærial spectra. Under these circumstances, distant objects are apparently elevated to a considerable altitude, while they are, at the same time, rendered more distinctly visible.

A great variety of curious phenomena, depending on atmospherical refraction, have been long known to philosophical observers; and the explanation given of them is not difficult to be understood by those who are moderately versed in the science of optics. For the sake of those of our readers, who may not have paid attention to this subject, we shall present them with a few specimens of the effects of atmospherical refractions, which have been collected from the most authentic writers on this subject.

1. One of the most familiar instances of atmospherical refraction occurs near London, and may be observed by any person standing on the side of the Thames at Greenwich, when it is high water there. He may then see the cattle grazing on the Isle of Dogs, a marshy meadow, situated on the opposite side of the river. When it is low water, the cattle cannot be seen, being hid by the land, wall, or bank on the other side, which is raised higher than the surface of the marsh, to prevent its being overflowed by the Thames at high water.



2. In the transactions of the American Philosophical Society is the following letter from Mr. Andrew Elliott, dated Pittsburgh, November 5, 1787:—

“ On the 13th of last month, about ten o'clock in the morning, as I was walking on the beach, I discovered something that had the appearance of land in the direction of Presqu'isle: about noon it became more conspicuous, and when viewed by a good achromatic telescope, the branches of trees could be plainly discovered. From three o'clock in the afternoon till dark, the whole peninsula was considerably elevated above the horizon, and viewed by all our company with admiration. There was a singular appearance attending this phenomena. The peninsula was frequently seen double, or rather two similar peninsula one above the other, with an appearance of water between. The next morning Presqu'isle was invisible and remained so during our stay. Presqu'isle was about twenty-five miles distant, its situation very low.”

3. We shall now transcribe a short account of the well known optical phenomenon, called *Fata Morgana*, or the Castles of the Fairy Morgana, which is often seen in the air, and in the sea, in the Straits of Messina. When the rising sun shines from that point whence its incident ray forms an angle of forty-five degrees on the Sea of Reggio, and the bright surface of the water in the bay is not disturbed either by the wind or the current, the spectator being placed on an eminence of the city with his back to the sun and his face to the sea, on a sudden there appears in the water, as in a catoptric theatre, numberless series of pilasters, arches, castles well delineated, regular columns, lofty towers, superb palaces with balconies and windows, extended alleys of trees, plains with flocks and herds, armies of men on foot and on horseback, and many other strange images, in their natural colors and proper actions, passing rapidly in succession along the surface of the water, during the whole of the short period of time while the above-mentioned causes remain. But if the atmosphere be at the same time highly impregnated with vapor, it then happens, that in this vapor, as on a curtain extended along the channel to the height of about thirty palms, and nearly down to the sea, the observer will behold the scene of the same objects, not only reflected from the surface of the sea, but likewise in the air. If the air be slightly hazy and opaque, and at the same time humid and adapted to form the Iris, then the above-mentioned objects will appear only at the surface of the sea, but all vividly colored, or fringed with red, green, blue, and other prismatic colors. P. Minasi, the author of this, says, that he has himself seen this appearance three times, and that he would rather behold it again than the most superb theatrical exhibition in the world

This author, while describing the city of Reggio, and the neighboring coast of Calabria, shews that all images which are exhibited in the Fata Morgana are derived from objects on the shore.

4. The following letter, written by William Latham, Esq., F. R. S. and A. S., is transcribed from the Philosophical Transactions, dated Hastings, Aug. 1, 1797. "On Wednesday last, July 26, about five o'clock in the afternoon, whilst I was sitting in my dining-room, which is situated upon the parade close to the sea-shore, nearly fronting the south, my attention was excited by a great number of people running down to the sea side. Upon inquiring the reason, I was informed that the coast of France was plainly to be distinguished with the naked eye. I immediately went down to the shore, and was surprised to find that even without the assistance of a telescope, I could very plainly see the cliffs on the opposite coast; which, at the nearest part, are between forty and fifty miles distant, and are not to be discerned, from that low situation, by the aid of the best glasses. They appeared to be only a few miles off, and seemed to extend for some leagues along the coast. The sailors and fishermen could not, at first, be persuaded of the reality of the appearance; but they soon became so thoroughly convinced, by the cliffs gradually appearing more elevated, and approaching nearer, as it were, that they pointed out and named to me the different places they had been accustomed to visit; such as, the Bay, the Old Head or Man, the Wind mill, &c. at Boulogne; St. Vallery, and other places on the coast of Picardy; which they afterwards confirmed when they viewed them through their telescopes. Their observations were, that the places appeared as near as if they were sailing, at a small distance, into the harbors. Having indulged my curiosity upon the shore for near an hour, during which the cliffs appeared to be at some times more bright and near, and at others more faint and at a greater distance, but never out of sight, I went upon the eastern cliff or hill, which is of a very considerable height, when a most beautiful scene presented itself to my view; for I could at once see Dungeness, Dover Cliffs, and the French coast, all along from Calais, Boulogne, &c., to St. Vallery, and, as some of the fishermen affirmed, as far to the westward even as Dieppe. By the telescope, the French fishing-boats were plainly to be seen at anchor, and the different colors of the land upon the heights, together with the buildings, were perfectly discernible. This curious phenomenon continued in the highest splendor till past eight o'clock, when it gradually vanished."

THE following lines, received by a friend in Philadelphia, were written after Dr. Judson's departure from Maulmain, to be used by his children as a daily prayer. Their publication is contrary to the expectations and wishes of the writer, but in view of their exceeding beauty, and the light they cast upon the domestic life of Dr. Judson, the friend who received them assented to their publication in the Macedonian.

## A PRAYER FOR DEAR PAPA.

BY MRS. EMILY JUDSON.

Poor and needy little children,  
Saviour, God, we come to Thee,  
For our hearts are full of sorrow,  
And no other hope have we.  
Out, upon the restless ocean,  
There is one we dearly love,—  
Fold him in the arms of pity,  
Spread thy guardian wings above.

When the winds are howling round him,  
When the angry waves are high,  
When black, heavy, midnight shadows,  
On his trackless pathway lie,  
Guide and guard him, blessed Saviour,  
Bid the hurrying tempest stay;  
Plant thy foot upon the waters,  
Send thy smile to light his way.

When he lies, all pale and suffering,  
Stretched upon his narrow bed,  
With no loving face bent o'er him,  
No soft hand about his head,  
O, let kind and pitying angels,  
Their bright forms around him bow;  
Let them kiss his heavy eyelids,  
Let them fan his fevered brow.

Poor and needy little children,  
Still we raise our cry to Thee;  
We have nestled in his bosom,  
We have sported on his knee;  
Dearly, dearly do we love him,  
We who on his breast have lain—  
Pity now our desolation!  
Bring him back to us again!

If it please Thee, Heavenly Father,  
We would see him come once more,  
With his olden step of vigor,  
With the love-lit smile he wore;  
But if we must tread life's valley,  
Orphaned, guideless and alone,  
Let us loose not, mid the shadows,  
His dear foot-prints to thy throne.



# Monthly Record.

## MISSIONARY INTELLIGENCE.

LETTER FROM MRS. JUDSON.—*Maulmain, August 21, 1850.*—MY DEAR MR. PECK:—I am sure that you will acquit me of disrespectful neglect, if, in the midst of my sickness, and crushing sorrow, I do not write you, as I otherwise might. “Stricken, smitten of God, and afflicted,” my only refuge is the cross of Christ, and I have at present no hope, no feeling, no thought for anything else. It is right to mourn, though not to murmur, and while I say, “It is the Lord; let him do what seemeth him good,” my heart must needs be aching with its heavy anguish. And yet, my sorrow is all selfish, for I can, and do rejoice, when I think of his having won his crown at last,—entered into his rest,—a co-heir with Christ in glory, where “the Lamb that is in the midst of the throne shall feed him, and shall lead him unto living fountains of pure water, and God shall wipe away all tears from his eyes.”

I beg an interest in your prayers, that God may direct my future course, leading me through the black shadows that have settled on my pathway, in a manner that will best conduce to his own glory, and the good of those, among whom he may see fit to place me. With best wishes for your health and prosperity, believe me, my dear Mr. Peck,

Your sincere, but sorely afflicted friend,

EMILY C. JUDSON.

EMBARKATION OF MISSIONARIES.—Rev. Benjamin C. Thomas and lady, embarked October 17, for Calcutta. They are to labor among the Karens, and to be stationed at Tavoy. Miss L. Crawford, of the Freewill Baptist Mission at Orissa, accompanied them.

DEATH OF A MISSIONARY.—Rev. J. J. Thompson, one of the oldest English Baptist Missionaries in India, has recently deceased.

## FOREIGN ITEMS.

WARLIKE ASPECT IN EUROPE.—There seems to be a revolutionary spirit extending over the continent. The people long for independence, while the sovereigns are determined to crush liberty wherever it appears. Russia takes the lead in this scheme of despotism. Austria and France, are to have a part under the Autocrat. But we believe that Louis Napoleon will not be able to play that card. The French people will not allow it. Russia is determined to stop the tide of liberalism, and is forming her plans accordingly. She makes the

constitutional movement in Hesse Cassel, and the Schleswig Holstein war pretexts for making war against Prussia. Austria is completely under her control, and Prussia must yield, or feel the huge paw of the "old Bear." If France will assist, she is to have the Rhenish provinces for her portion of the spoils, and Russia means to have Silesia. But the Czar and Louis Napoleon are abhorred by the *people*, and if those despots become too bold in their tyrannical designs, there will be a spirit aroused in Germany, Italy, Hungary, Poland, and France, which will involve them in peril, if not in ruin. The cause of Prussia will be the cause of freedom, and England, if she wishes to be considered as in favor of liberty, must go for her, or be neutral. The London correspondent of the Washington Intelligencer says :—" Meetings have been held in London and other places to count up members, and concert plans. To these unquiet persons, the news of Russia and France being about to attack Prussia has not been unwelcome. The ' National Italian Committee,' sitting in London, consisting of Mazzini, Saffi, and four others, has promulgated a plan for raising a loan of 10,000,000 francs, to be subscribed for in small shares, and the money to be deposited in a London bank. This loan is to be devoted to the service of the ' national cause, in the inevitable struggle' which is represented to be coming.

It is said that Austria insisted upon the evacuation of Hesse Cassel within a week, and Hamburgh within six weeks, and solemn and formal renunciation of the Union. However this may be, the advances of the Federal armies into the territories of the free States of Germany produced such a revulsion of feeling at Berlin, that the King and Court rushed from one extreme to the other, and instantly called out the Landwehr; so that Prussia has at least 400,000 men under arms, every man eager to measure his sword with his brother German.

The Federal armies advanced by order of the Diet to the frontiers of Hesse Cassel, near Fulda. Here the Prussians posted themselves, and for the moment prevented the left wing of the Federal army from forming a junction with the right. The Bavarians pushed on from the small town of Brounzell, right on the frontiers, and the Prussians opposed their advance. The outposts exchanged shots, and some half dozen men were killed by the Prussians' fire."

It is said that England has notified Prussia, that she cannot be a passive spectator of the marching of Russian armies into the German provinces. The German people are firm in their determination to defend their rights. There is at present much encouragement for the cause of Prussia.

The King of Prussia in his speech to the Chambers, asserts decidedly, that the country must have her rights respected, or war will be inevitable. The London Shipping Gazette of Nov. 29, says that the Cabinets of Berlin and Vienna are now stated to have arrived at a point at which dispute must merge into open hostilities. The French Government is said to have received a dispatch from Berlin, announcing that the Austrian Government has demanded the evacuation of Hesse Cassel within 24 hours.

ENGLAND AND THE POPE.—There has been considerable excitement in England for some time past, from the fact that the Pope has established Roman Catholic jurisdiction in that country. September 24, he issued an Apos-

tolic letter, in which he speaks of the efforts made by his predecessors to extend the Catholic faith, and says that every day the obstacles to that work are falling away. Therefore he thinks that it is time to establish such a form of ecclesiastical government as exists in other countries. That England should no longer be governed by Vicars Apostolic; but that she should have the ordinary Episcopal government. Pius IX, in view of these facts, decrees the re-establishment of a hierarchy of bishops, their titles to be derived from their own Sees. His highness then erects England into one archiepiscopal province of the Romish church, and divides the province into thirteen bishoprics. There are many conversions from the English church, to the Catholic faith. The press and the clergy of the establishment call upon the government to interfere against the Catholics.

London papers of December 11, represent the excitement as still increasing, and that some riots have already occurred. Lord Beaumont, a Catholic nobleman, has taken the field against the measures of the Pope. The highchurch party will endeavor to banish all Jesuits from the kingdom.

**IRELAND AND POPERY.**—The following statement is from an Irish periodical:—"Everywhere, and in all directions, from the highest to the lowest, the Roman Catholic clergymen are exerting all their influence against every school and species of education not under their entire control. In this country a national school has been closed, owing to the visitor, a Protestant gentleman, refusing to resign his visiting and inspecting powers in favor of the priest of the parish. About 90 pupils were in attendance upon this school, nor was there any objections to it, but that he was not a Roman Catholic; so much for the national, well intended, no doubt, but in almost every instance rendered subservient to the views of the priest and to his control. We fear all endeavors of establishing good feeling between the Protestant and Catholic religion is at an end, and a time is coming of great trouble to the people of this country.—*Sligo Journal*.

**DENMARK AND THE DUCHIES.**—The Danes are fortifying their position at Ban. Their forces are concentrated upon Sanderburg.

The Holsteiners advanced on the 14th inst. upon Selkollm Ockenber. They took four prisoners, and had several men wounded and two men killed. After this the Holsteiners retreated.

Considerable blood has already been shed, and perhaps all Europe will yet burst into a flame of war. May heaven prevent it.

**AWFUL RAVAGES OF THE CHOLERA IN THE WEST INDIES.**—YERE.—A contemporary states that in this Parish of 650 persons attacked with the Cholera, no less than 614 had died.

In St. Thomas in the East, the deaths on particular estates, even yet when the disease may be considered as only in its first stage of attack, have exceeded any proportion of mortality in relation to population, which has marked the progress of the disease in Kingston. The population settled on Golden Grove, has been estimated at a thousand, of all ages and sexes, and of these up to the



latest accounts, 153 had fallen victims to the Cholera, being something short of 1 in 5, whilst the malignity of the disease almost induces the belief that ere it ceases, the deaths will have scarcely fallen short of 1 in 3.

From St. David frightful accounts have been brought to town. Not only have the great mass of the population between the "Eleven Mile Tavern" and Yallah's, and a large number of the inhabitants in and around Easington been swept away, but it is said that the whole police force, sergeants, corporals, and privates, have been immolated—the whole force dying, as it is said, under literal want of sustenance in consequence of the non-payment of their wages.

From St. Ann's, correspondence seems to have been cut short. The finest—"the healthiest"—parish in Jamaica is being literally depopulated by the scourge, and the people have not the courage to face statistics. St. Ann's Bay is represented as a "deserted village." Stores are closed—shops are shut, and the very negroes have run from it as if it were a modern Gomorrah. It is said—we trust it is not so—that the dead have been left in the houses in which they died, and that there is no soul left to see to their burial.

**TURKEY.**—The Times says, an obstinate struggle for political supremacy has commenced between the followers of Christ and Mahomet: in European Turkey, matters seem to be in a worse position:

An insurrection has broken out at Aleppo against the Christians, a great number of whom have been assassinated. The Frank quarter has been pillaged. The Turkish soldiers were passive spectators of these proceedings.

**CHINA—REVOLUTION.**—Li-tingpang is said to be at the head of 50,000 men in the province of Kwang-si, and threatens to exterminate the present, and restore the old Chinese dynasty.

#### GENERAL ITEMS.

**DEATH OF REV. THOMAS MEREDITH, LATE EDITOR OF THE BIBLICAL RECORDER.**—This brother, it will be perceived by our Monthly List, departed this life on the 13th of November last. He conducted the Recorder for several years, and with ability. He was strongly assailed by some of his brethren, as we thought, with little reason, and we fear that the death of a valuable man has thus been hastened. He has now gone to his reward in heaven, where toils and griefs will no more harass his mind. A large circle of friends will mourn his loss. We understand that the Recorder will continue as heretofore, and is to be edited by Rev. T. W. Tobey, formerly a missionary of the Southern Board to China, and at present pastor of the Baptist Church at Raleigh, N. C.

**BAPTIST MARTYRS.**—In answer to the letter just received, and others addressed to us not long since, inquiring why our series of articles upon Baptist Martyrs, (or persecutions of the Baptists) is suspended, we would say, that we have not been able to spare room for one of the series in each number. But we shall go on with the series, and shall very soon reach the Waldenses—a very remarkable people. We hope to be able to trace the apostolic sect, though very small, and in an enemy's country, down through the dark ages. We intend to commence in our next issue.

**THE PORTRAIT.**—At the repeated request of the Publisher of the Memorial, we have consented to let him insert our portrait. We hope it will not be considered as egotistical on our part as we deprecate anything of the kind. The sketch is written by one, whose able instructions we were permitted formerly to enjoy, with the special request that nothing of a laudatory character should be inserted. Many facts which might have that bearing have been omitted.

**LADIES IN THE FIELD—SUCCESS IS SURE.**—We have recently heard from several places where ladies have secured a copy of the Memorial gratis, for one year, by obtaining three subscribers, and forwarding three dollars to this office. Let this spirit pervade the churches, and our list of subscribers will very soon be doubled.

**TWELFTH STREET BAPTIST CHURCH IN THIS CITY.**—The edifice in which this body formerly worshipped, was sold some time since; but has been repurchased, and was opened, after some repairs, December 15. It is a beautiful house, and Bro. Corey, the pastor, is an able and pious man. May the Lord make him abundantly instrumental in the conversion of souls.

**ROCHESTER UNIVERSITY.**—Ninety Students had been matriculated some time since—66 in the Collegiate classes, and 24 in the Theological department. Board in clubs, with washing, is obtained at 1,12 per week, and in private families at 1,50 per week. The University moves on with wonderful success.

**CONGRESS AND THE MESSAGE.**—Since our last issue, our national Congress have assembled, and made some progress in discussing subjects which concern our weal or woe as a people. Having settled the great compromise excitement last session, it is hoped that during this short session there will be nothing to interrupt the harmony which prevails throughout the country. The President's Message is an able document, and is characterized by moderation and common sense. It is eminently conservative and yet decided in its tone.

The affairs of the nation are now in a prosperous condition. By the report of the Secretary of the Treasury, it appears that the total receipts into the Treasury, for the year ending 30th of June last, were \$47,421,748,90. The total expenditure during the same period, were \$43,002,168,90.

The public debt has been reduced, since the last annual report from the Treasury Department, \$405,276,79.

### LITERARY ITEMS.

**LANDING OF THE PILGRIMS.**—This is a splendid engraving on steel, suitable for framing, executed by Elijah Hobart, copied from Sargent's celebrated picture in Pilgrim's Hall, at Plymouth, Mass. Mr. Hobart has spent about two years upon the engraving, and has given an accurate, and elegant view of that exciting scene.

Those who wish for a truly national picture to frame, cannot find a better one for the price than this. Mr. Hobart's office is at No. 29, rear of 75 Nassau-street New-York. If any wish for the picture, and will forward \$3,00 to our office, we will obtain a copy for them and send it to their address.

**THE MOTHER'S JOURNAL AND FAMILY VISITANT.**—We have received a prospectus, stating that this journal, which has been for a time in Presbyterian hands, has returned to Baptist quarters. Mrs. Clarke, the wife of Rev. M. G. Clarke, late pastor of the Baptist church in Springfield, Mass., and at present connected with the American and Foreign Bible Society, has purchased the Magazine. She is a lady of fine talents and accomplishments, and we have no doubt that the Journal will be in her hands, what it was in the hands of the lamented Mrs. Allen. E. H. Fletcher, 141 Nassau-street, is the General Agent.

**THE BAPTIST PULPIT.**—Number 3. New-York: E. H. Fletcher. This No. contains selections from the writings of Rev. Messrs. B. T. Welch, B. Stow, N. Colver, W. T. Brantly, R. Turnbull, W. B. Johnson and others. It is edited by J. Belcher, D. D., and will make when completed, an attractive, and a very useful volume.

**HARPER'S MAGAZINE** for December is received. This Magazine has a wonderful circulation, and improves in every number. Though we regret to see in it romances. We have received also from the same house number 9 of the Field Book of the Revolution—very interesting and beautiful.

**COBBIN'S DOMESTIC FAMILY BIBLE.**—Number 10 has been issued by S. Hueston. This will make when completed, one of the most useful family bibles, which we have ever seen.

**SCRIPTURE SERIES FOR SABBATH SCHOOLS, No. 1.**—Philadelphia: American Bap. Pub. Society. This is simple and well adapted to its object. It leads the young pupil gradually into the great truths of the bible.

**UNITED STATES MONTHLY LAW MAGAZINE AND EXAMINER.**—New-York: J. Livingston. This is a very able work, containing a careful digest of American jurisprudence. It has an elegant portrait on steel of Judge Cranch.

**THE AMERICAN UNION AND REPUBLICAN REVIEW.**—By H. R. Austin, Jackson, Miss. This work takes high ground in favor of the *compromise* and the *Union*. It is ably conducted.

### LITERARY INTELLIGENCE.

**GERMANY.**—This country has been so distracted for a few years past with revolutionary movements, that little advancement in scientific pursuits has been made. Several of the important literary periodicals have been discontinued for want of support. Among these we regret to notice the one formerly edited by Dr. Tholuck. Some literary men have been imprisoned for taking part in the revolutions, and others have been impeded in their studies. A Book of Predications has recently been issued in Germany, of some interest. Also an Encyclopaedic representation of contemporary history, making a supplement to the Conversations Lexicon. History of the Heretics of the middle ages, by C. U. Hahn has been published. Dr. R. H. Julius of Harnburgh has translated into Ger-



man, Ticknor's History of Spanish Literature. C. F. Becker, a distinguished philologist, has recently died. W. J. Tomaschek, one of the greatest musical composers of modern times, has also deceased.

### MINISTERIAL CHANGES.

Rev. Isaac Sawyer, of Nantucket, has become pastor of first Baptist ch. in Manchester, N. H.; Rev. Jeremiah Chaplin, of Connecticut, has become pastor of the Baptist ch. in West Dedham, Mass.; Rev. Hervey Hawes of Augusta, Me., has become pastor of the Baptist ch. Bath, Me.; Rev. R. Sabin, has become pastor of the Baptist ch. Gainesville, Wyoming Co., N. Y.; Rev. H. Main, has become pastor of the Baptist ch. Antwerp, Jefferson Co., N. Y.; Rev. W. Thompson of New-Haven, Ct., has become pastor of the first Independent Bap. ch. (Colored) Boston, Mass.; Rev. E. Royce of Bellevue, O., has become pastor of the Baptist ch. Tecumseh, Lenaw. Co., Mich.

### MONTHLY LIST.

#### *Deaths of Baptist Ministers.*

A. F. Tilton, Franklin, Ia., Sept.  
D. D. Ransom, Lenox, Mad. Co., Oct. 29,  
aged 64.  
F. Darrow, Waterford, Ct.  
S. C. Dilloway, Granville, N. Y., Nov. 4,  
aged 55.  
Thom. Meredith, Raleigh, N. C. Nov. 13.

#### *Ordinations.*

J. Russell, Flatwood, Pa., Septem. 11.  
P. S. Lunsford, Calebee.  
S. Hulse, Dundee, N. Y., November 26.  
W. H. Randall, Frewsburgh, N. Y.,

November, 6.

D. Jeffries, West Caln, Pa., Nov. 7.  
J. S. Holme, Watertown, N. Y., Nov. 12.  
J. Avery, Addison, Me., November 28.

#### *Churches Constituted.*

Warsaw, Hancock Co., Illinois.  
Dansville, Livingston Co. N. Y., Nov. 6.  
Hartville, Darlington Dist. S. C., Nov.  
16.

Fleming Co., Ken. Nov. 17,  
Stillwater, Minnesota, Nov. 26.

#### *Dedications.*

Kings Creek, O.

**EUROPEAN AFFAIRS.**—From the London and Paris papers of December 5 and 6, we perceive that the prospect is more favorable to peace. The impending storm of war in Germany seems to have been stayed for the present. Through the intervention of England, Austria and Prussia had decided upon a meeting at Olmutz in Moravia, for the purpose of settling the three main points of dispute, by a personal interview. It is, however, yet doubtful whether the difficulties will be amicably settled.

A telegraphic dispatch had been received in Paris, from Berlin, announcing that a treaty of peace had actually been signed at Berlin, between Austria and Prussia. News of Dec. 4th from Berlin informs us that the Lower House strongly condemn the Olmutz arrangements. The king has adjourned parliament to Jan. 3, 1851.

## LITERARY NOTICES.

*Cyclopædia of Biblical Literature.* Edited by John Kitto, D. D., F. S. A.—In two Volumes, pp. 884, 994—Royal octavo. New-York: Mark H. Newman.

This is one of the most useful works to clergymen and biblical students, which we have seen for a long time. We were not aware before examining the volumes, that they were so critical. We find that the articles have been prepared with the greatest care by some of the most distinguished scholars in the world. We notice among the contributors, K. A. Credner of the University of Giessen, G. H. A. Ewald, of the University of Tübingen, E. W. Hengstenberg of the University of Berlin, Dr. Lee of Edinburgh, F. W. Newman of Oxford, A. Tholuck of the University of Halle, and many other eminent scholars in this and other countries. No labor or expense on the part of the editor, and publishers, seems to have been spared. The plan of the work is necessarily circumscribed, though embracing an immense amount of information upon a large variety of subjects. It does not include systematic and practical theology, nor ecclesiastical history, for if they were embraced, the proper title would be *Theological Encyclopædia*, instead of the present title. The numerous articles comprising this great work are mostly included in *Biblical Archaeology* and *Biblical Introduction*. There is a mass of information upon the latter subject, relating to the books of Scripture, and sacred criticism, which no other work in any language contains. Works of this kind, heretofore published, have been composed mostly of selections from previous authors. Calmet's Dictionary has been the great thesaurus since its publication from which to make selections. Kitto has obtained original articles upon the several subjects discussed, and from such able scholars, that the work is much more reliable than Calmet's or any other work of the kind within our knowledge. The Natural History and Geography of the Bible, have received special attention. The various references, in the articles, to particular passages of Scripture, illustrating them, enhance the value of the work. The numerous maps, and hundreds of engravings are very serviceable in illustrating as well as embellishing the volumes. We are glad to see the liberality and truthfulness of the article on baptism. The editor applied to Doctor Neander to prepare the article; but he, not having leisure, committed its preparation to J. Jacobi, an eminent professor in the University of Berlin, having the same theological views as his own. Jacobi, though a Pædobaptist in practice, speaks out as every true scholar will, and says, "Infant baptism was established neither by Christ nor his apostles." Speaking of the mode of baptism in the time of Christ, he says: "the whole body was immersed in water." Every Baptist pastor ought to have the work, and if he is not able to purchase it, cannot his church do it for him? We are not disappointed to find that the volumes sell rapidly, and that a second edition is already demanded.

*New Method of Learning the German Language.* By W. H. Woodbury.—Same Publishers.

At the present time, when so many are studying the German language, because the most celebrated scholars in the world write their valuable books in that tongue, it becomes extremely important that we should have the very best method of acquiring a knowledge of the language. We have been accustomed to use Follen's Grammar, though far from being perfect. The one before us consists of grammatical principles interspersed with appropriate exercises. This is the true method to acquire a knowledge of any language. The Grammar should not be a mere collection of rules without showing how they are to be applied; but every rule should be impressed upon the memory of the pupil by its frequent application in parsing and this should be done at the outset. The analytic, and synthetic methods of instruction are here happily united, and we can cordially commend the Grammar as the best which we have seen in English. We are not surprised that a second edition has been so soon called for.

*The Jerusalem Sinner Saved—Come, and Welcome to Christ—Christ a Complete Saviour.* By John Bunyan. Philadelphia: American Baptist Publication Society. pp. 406-12mo.

This volume very appropriately follows the volume of Bunyan's *Awakening Works* recently issued by the same Society, and noticed in a previous number of the *Memorial*. When the sinner has been awakened, he should be invited to come to Christ, and we hope that this volume may be instrumental in leading sinners to the Saviour. The preaching of the present day has little of that simplicity, plainness, pungency, pathos and piety, which are strikingly exhibited in Bunyan's sermons. It would be well for us to imitate him in many respects. Not only clergymen, but private christians, and especially unconverted persons may be benefited by reading this book.

*American Education—its Principles and Elements.* By E. D. Mansfield. New-York: A. S. Barnes & Co. pp. 330-12mo.

This, we should judge, is a valuable work. It is designed particularly for teachers. The author considers the philosophy of education in general without pointing out any particular methods of teaching—leaving that to the practical educator. He considers particularly the teacher, and his qualifications, and the utility of different branches of study for both sexes. The work is decidedly in favor of morality and religion, and imparts those principles which are perfectly safe and correct, and which lie at the foundation of all proper education. It will be found very useful, and interesting not only to teachers, but to parents and youth.

*Christian Melodies.* Edited by George B. Cheever, D. D., and J. E. Sweetser. Same Publishers.

This is an excellent collection of hymns, accompanied by appropriate tunes, designed for social and private devotion in the lecture room and in the family. It is certainly very convenient, and almost indispensable in families to have tunes accompanying the hymns. We commend it as just the manual for that purpose.

*First Lessons in Botany.* By Theodore Thinker.—Same Publishers.

This is an excellent little book for schools. It presents the elementary principles of Botany in a simple and attractive form. A large variety of school books will be found at Barnes' Publishing House, No. 51 John street.

*Church Chorals, and Choir Studies.* By R. S. Willis. New-York: Clark, Austin & Smith.

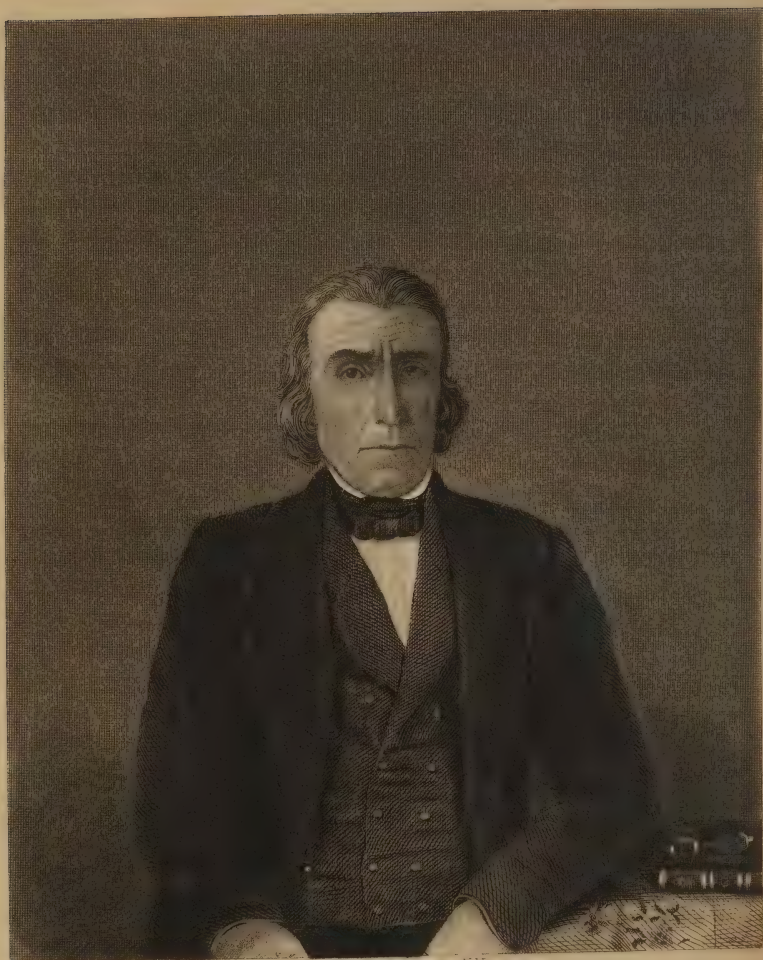
This work contains, first, a philosophical analysis of religious *worship*. The author shows what kind of music is devotional, and the reverse. He then discusses the different methods of church music, and commends both choir and congregational singing to be practised according to the nature of the hymns to be sung. Next follows a large number of musical pieces. Some of the music, we should judge, is of a high character, and all of it good. The introductory essay is worth the price of the book. Mr. Willis strongly and very justly advocates the importance of a knowledge of music to clergymen. We believe that every theological student should be instructed in sacred music. It was an important study in the schools of the prophets. We should be glad to have every clergyman see this book.

*The Manhattaner in New-Orleans.* By A. O. Hall. New-York: J. S. Redfield.

This volume consists of sketches written at the "Crescent City," describing the scenery of the country around, various parts of the city, its public houses, the yellow fever excitement, the amusements and frivolities of the place. The author gives a life-like picture of that sickly, frivolous, infidel, wicked city. Many scenes of danger described are highly exciting, and will be read with eagerness. The writer seems to be a jovial man, and enjoyed what he relates. We have received also from the same house a volume entitled *Chanticleer*, a thanksgiving story of the Peabody family, intended as a Thanksgiving present.



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*John Peck*

## MEMOIR OF REV. JOHN PECK.

BY REV. GEO. W. EATON, D. D.

SEE ENGRAVING.

A COMPLETE biography of the subject of the present memoir would embrace a history of the Baptist denomination in Central and Western New-York, from its feeblest beginnings up to its present condition of vigorous and expanding prosperity. In reviewing the events of his eminently useful life, we have been struck with the fact, that in almost every public enterprise originated and prosecuted for the extension of the Redeemer's kingdom, in connection with the Baptists of New-York during the present century, he bore a prominent and leading part; and that in all, without exception, his counsels were wise and judicious, his labors unremitted and efficient, and his influence pervading and salutary in the highest degree.

He entered upon his ministry about the beginning of the century, in the centre of this great State, and was permitted by a gracious Providence to continue his labors, with scarcely an interruption, for fifty years. Though for thirty-one years the devoted and beloved pastor of a church whose history under his pastorate is marked by frequent and powerful revivals, his labors and influence from the beginning had no merely local character; but by occasional missionary services, and as a conspicuous actor and officer in various religious enterprises set on foot for the promotion of evangelical truth and piety, were spread more or less over the whole State.

For the last fifteen years of his life, as the General Agent of the State Convention, and then of the American Baptist Home Mission Society, he was enabled to exert a wider and more diffusive influence over the churches, and upon the interests of the denomination generally, than perhaps any other single individual. The life of such a man is intimately and inseparably interwoven with the history of the denomination within the sphere of his personal labors, and cannot be fully exhibited except in connection with a general view of the leading events of the latter, of which it forms an essential part. It is not, however, our purpose in this memoir—which must necessarily be confined to a few pages—to attempt so grave and responsible a task as the history of the Baptist denomination in the State of New-York for the last half century, with a view to a full exhibition of the life of father John Peck.



Our purpose is much more humble. It is to give a brief sketch of the more prominent events of his life, and the features of his character, to accompany the portrait which graces the present number of the "Memorial." An extended biography of this "good man" and "faithful minister," is however an important desideratum in our denominational literature, and, if properly executed, would be a work of great interest and public utility. It is hoped that, in due time, such a work—embracing, as it would, a narrative of the great events and movements which mark the history of the denomination in the State of New-York within the present century—will be forthcoming. We know of no man whose character in all his relations, private and public, more deserves to be "had in everlasting remembrance," and whose example as a *man*, a *Christian*, a *preacher*, a *pastor*, and an *agent* in our great religious and denominational enterprises, is more worthy of study and imitation. No one in our ministry of the present time has been called from the conflicts of the church militant to the praises of the church triumphant, to whom the inspired eulogium may with more justice be applied,—“He was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord.” To give to the denomination in a permanent form, fit for preservation and transmission to the coming generation, a full and accurate portraiture of the life, character, labors, and influence of John Peck, would require peculiar qualifications in the author, and he might appropriately exclaim, in commencing the work—

“Some angel guide my pencil while I draw  
What nothing else than angel can exceed—  
A man on earth devoted to the skies;  
Like ships at sea—while in, above the world.”

Or, more appropriately, might he pray to be aided and directed by the blessed Spirit of truth and grace, whose work shone so conspicuously in the gracious affections, the godly life, the abundant labors, and the lovely example of the man whose portrait he was attempting to give in all truthfulness and fidelity.

The subject of this sketch was born in the town of Milan, Dutchess County, Sept. 11, 1780. He appears at a very early age to have been the subject of deep religious impressions, though until his eighth year he had never enjoyed the privilege of attending a religious meeting or of ever seeing a preacher of the gospel. He was however favored with the highest of all earthly blessings—a *pious mother*, who instructed his infant mind in regard to the character of God, and how to pray to him. In his eighth year, his father having removed to Stanford, in the same

county, he heard the gospel preached by that eminent servant of God, Dr. Stephen Gano, whose ministrations at that time to the people of Stanford were accompanied "with the Holy Ghost sent down from heaven." The conversion and baptism of an elder sister wrought powerfully upon his mind, and he was brought at this tender age to a saving knowledge of the Saviour, though for years after he did not suppose himself to be the subject of converting grace. His habitual exercises, however, from this time to his public profession of his Saviour in his eighteenth year, as detailed in his simple autobiography, leave no doubt upon the mind of the reader, that from this early period he was a true child of God. Worldly amusements, which have such a charm for unconverted youth, were distasteful to him; and when drawn into them by the enticements of companions, his soul would be filled "with anguish and deep humiliation before God." On the other hand, the reading of the Scriptures, secret prayer, and devout meditation, were the aliment and delight of his soul.

In the year 1794, when fourteen years of age, his father removed to Sherburne, and, soon after, to North Norwich, in Chenango County. At this time the country was a comparative wilderness, and the religious privileges of the inhabitants consequently few, being visited only occasionally by a passing preacher of the gospel. Sabbath meetings were held at North Norwich, and attended by the few faithful ones; but the place of meeting was so far from the residence of Bro. Peck's father, that he scarcely ever attended. Nevertheless we find him, instead of spending his Sabbaths as other boys around him, in plays, hunting, fishing, and the like, far retired on these days for holy rest, in the deep forest, alone with his Bible and his God, and in such sweet enjoyment of soul, that he could adopt sincerely the language of the pious poet—

"Be earth, with all her scenes, withdrawn;  
Let noise and vanity begone:  
In secret silence of the mind,  
My heaven, and there my God I find."

He longed to enjoy the preached gospel, and be instructed by some experienced servant of the Lord, in the way of salvation. These are not the exercises and feelings of a heart alienated from God, though the subject of them, from humility and self-distrust, and the deprivation of an experienced spiritual instructor, might not recognize in them evidences of a gracious state. In the year 1798, after suffering deeply through nearly the whole of the previous year in conflicts with the spirit of infidelity—sorely tempting him to disbelieve the Bible and even the

existence of God, making "a dreary spot in his experience,"—he was brought fully into "the liberty wherewith Christ makes free;" and, no longer doubting as to the character of his exercises, or his duty publicly to magnify the grace which had wrought his deliverance, he offered himself to the little band of disciples constituted a short time previous into a church, in North Norwich, and was baptized by Elder Peter P. Roots, Aug. 25th, in the eighteenth year of his age.

#### CALL TO THE MINISTRY AND PASTORATE.

It is a cardinal doctrine of the Baptist creed, that it is the peculiar prerogative of the Lord Jesus Christ, to call men to the ministry of his Gospel, and to give them by the teachings of his word and his Spirit, the essential qualifications for the sacred work. A *divine call*, therefore, is held to constitute the only rightful authority in any one to assume and exercise the awful functions of an ambassador of Christ to sinful men. The appropriate business of a church after having attentively heard, and marked the peculiar exercises, of the brother whose mind is laboring with reference to his duty to preach, is to judge by the evidence furnished in the character of the exercises, whether he has indeed been moved by the Holy Ghost, and to accord, or withhold their sanction and fellowship, as their judgment shall be favorable or otherwise. The exercises of a brother, in respect to the subject under consideration, are invested with a deep interest, and in regard to one who has proved himself by a long life of the most successful labors in winning souls to Christ, and in edifying the saints, a *true minister*, they desire special note and consideration.

It will be seen in the foregoing remarks, that father Peck was evidently a subject of renewing grace in his early boyhood, though he did not profess Christ publicly, or even think himself a Christian, until years subsequent. Almost contemporaneously with his early decided religious impressions, he was led to think much of the character, office and work of a Gospel minister, and to feel a strong desire to have the privilege of being one. He dared not, however, with his deep sense of unworthiness and insignificance, indulge the expectation of ever being so highly honored. Still the subject frequently employed, and at times engrossed his thoughts by day and night. In his 13th year, he had two remarkable dreams, which are worthy to have been dreamed by John Bunyan the "prince of dreamers." We give them in his own simple and graphic language, as indicating the state of his mind at the time, with reference to preaching. While we do not put much confidence in dreams generally, there is a class interesting and worthy of



attention, on account of the indication they furnish of the natural thoughts and feelings of the waking mind. The following are of this class "One night in my sleep, I imagined myself in a beautiful meadow in the neighborhood, and it was filled with the most awful looking people. They were black, and deformed in every part, and appeared most wretched. I thought I was commanded to preach to them; but I hesitated, not knowing what to say. The command was imperative, and I concluded to make the attempt, and as I opened my mouth words flowed so freely, that I was not at a loss what to say. As I began to speak, the blackness began to leave some of them—their limbs came into their proper places, and they became some of the most beautiful and happy people I ever saw. As I witnessed the effect, I was filled with delight, for I felt a great sympathy for them. This animated my feelings, and I exerted myself to such a degree that I awoke in a state of great excitement. What it meant I could not tell; but it had a great effect upon my mind."

"A short time afterwards I dreamed I was in a certain wood in the neighborhood, and it was on a beautiful Sabbath morning. The sun shone brightly—I looked forward, and saw a man walking towards me. His face and clothing were white as snow, and he had a book in his hand. As he approached, he reached me the book that was in his hand. As I had always been very fond of books, I readily took it, and as I received it, he spoke with authority saying, 'Go, publish that book to the world.'—I looked into the book; but did not understand it, and what to do I could not tell—how to publish the contents when I was ignorant of them, created a difficulty which filled me with distress. But I dared not disobey such a command. I knew not what to do—my soul was in anguish and horror. In this state of mind I awoke." The prophetic intimation of these dreams as to the future destiny of the boy Peck, has been abundantly realized by 50 years of successful labor in proclaiming that life giving and transforming word, which, through the Spirit, changes the deep blackness, hideous deformity, and abject wretchedness of depraved sinners, into purity, beauty, and felicity of sanctified children of God.

Immediately on making a public profession of religion, he was pressed in spirit to make special efforts for the salvation of sinners, and especially of the youth around him. The duty of trying to preach Christ crucified, pressed constantly and heavily upon his mind; but a profound sense of his unfitness, restrained him from making known his feelings. At length he ventured to disclose them to a young companion, a member of the same church with himself. He found he was exercised in the like

manner, and they agreed together to pray in secret over the subject of their duty. They became so far satisfied, that they both attempted to preach occasionally through the year. This was in 1800. The companion was Elder Jonathan Ferris, who long since went to receive the reward of the faithful steward. The following year, under the temptation that his talent was so small that he could never be useful in the ministry, he suspended all public efforts, bought a small farm, married and settled down, with the hope of obtaining wealth by the blessing of God, and the labor of his hands, that he might honor his Redeemer, and promote his cause by his 'substance.' He married Miss Sarah Ferris, the daughter of Deacon Israel Ferris, who proved to be a help meet indeed to him in the Gospel. He was soon made to feel by personal trials, and by the expressions of his brethren that this was not the way of his duty. The Lord needed him as a chosen vessel to bear his precious name to the perishing, and as if to rebuke him for his distrust, and recreancy to his higher call, he laid him upon his bed with a sudden and severe illness, and the words, 'This year thou shalt die,' came with great distinctness and force to his mind, and deeply affected him. Though he recovered from that illness, the words 'This year thou shalt die' continued to ring in his ears. The world with its interests faded from his view, and death was ever before him. He sold his farm, and removed to Sherburne early in the year 1803, and made a temporary arrangement, by renting a farm for one year. He was resolved fully in the strength of the Lord, to devote himself to preaching the Gospel, and do with his might what his hands found to do, whether his days should be many or few. He at once received a call to preach half the time to the church in North Norwich, and the other in an irreligious neighborhood in a part of Sherburne. The Lord graciously owned and accepted the labors of his now whole-hearted and devoted servant, and sealed his ministry by giving him "Souls for his hire." The year passed away, and though the words were not verified in his natural death, they were in a higher and more sacred sense by a death unto worldly interests and calculation, and a renewed and complete consecration to the high vocation wherewith he was called. He ever after remained true and steadfast to his sacred vows.

#### HIS PASTORATE.

On the 1st of January, 1804, being twenty-four years old, he received a unanimous call from the First church in Cazenovia, (New Woodstock,) to succeed the venerable James Bacon, as their pastor. After much prayer and deliberation, with much fear and trembling he accepted the

call, and removed thither in the following March. We have been intensely interested in the contemplation of Father Peck in his relation as pastor; but we postpone any special remarks upon the subject, until our closing reflections upon the various interesting parts of his character, and shall proceed directly with the simple narrative. During his pastorate of 31 years, the church enjoyed eight special revivals, mainly under his own special labors, assisted by faithful brethren of the church. These revivals were not brief and transient in their influence, but in most of the cases continued with more or less power for months and even years.

At the commencement of his connection with the church, it was small and much divided by an unhappy difficulty. This was a source of much anxiety and distress to him; but doubtless, the trial contributed to give him that practical experience and tact in adjusting church difficulties which, with his peace-loving spirit, made his counsels and personal influence so much sought after in such matters, by other churches during his whole life. In 1806, the church became united and enjoyed spiritual comfort and prosperity.

On the 11th of June in this year he was ordained, and soon after the Spirit of the Lord was poured out upon the church. This refreshing shower of grace continued through the following year, and many were added to the Lord, and the church "walking in the peace of God and in the comfort of the Holy Ghost were edified."

In the beginning of 1808, a still more powerful work of grace, gave the testimony and seal of God to the faithful labors of his servant. This revival spread to adjoining towns, and during its continuance, the pastor, in connection with Bro. Coley, then a licentiate of his church, a 'true yoke-fellow in the Gospel' was engaged incessantly in ranging over the extended territory on which the precious shower was falling, traveling over exceedingly bad roads, alike through storm and sunshine, cold and heat, night and day. The work continued nearly two years, and resulted in the addition of over 100 to the church. This was a large ingathering considering the newness of the country, and the sparseness of the population. Nearly every habitation throughout the wide field over which the divine influence spread, received a portion.

In 1812, that venerable father in Israel, Elder James Bacon, who had been the 1st pastor of the church, and honored pioneer in planting the standard of a pure Gospel in this new territory, died at the advanced age of 84, and a hearty and touching tribute to his great worth and services, was paid by his youthful successor in an appropriate funeral discourse from 2 Tim. 4: 6—8.



During this year the 'Female Missionary Mite Society' was formed in the Church, and has continued in successful operation ever since, making its annual contributions to the Missionary Treasury. For two years subsequent, though there was no special outpouring of the Spirit, there was much spiritual life and prosperity in the church, as we find that during this period, there was added to the church under the ordinary means of grace, forty-one.

In 1815, the foundation was laid for the present meeting house of the Church. A blessing followed this pious labor, and during the time of its building, a precious reviving of the Spirit was enjoyed, so that when it was ready for the occupation of the church, the Lord accompanied them from their old consecrated spot, and immediately filled and sanctified the new place with his presence, and signal manifestations of his power to save. The fruits of this revival, which continued for two years, were 180 added to the church, four of whom subsequently became ministers of the Gospel. After this long and precious season of special refreshing, the church continued to enjoy the smiles of the Saviour, and in the next two years 66 were added to its numbers.

In 1820, the church having now become numerous and strong, and there existing a manifest and growing demand for a church in Cazenovia village, a portion of its members were amicably dismissed to form the new body. The measure was cordially and unanimously approved, though it took away ninety of the strength of the old body. It appeared clearly to be a call of God, and all cheerfully acquiesced and joined in promoting the Divine will. Bro. Peck continued his pastoral labors to both bodies with equal devotion and affection, until 1822, when the new church called Elder David Poon to become their pastor,—Bro. Peck choosing to remain with the mother church.

In the year 1821, he performed an important service in behalf of the "Hamilton Baptist Missionary Society," by a visit to Washington City, with a view to obtain aid from the Government of the United States in sustaining the Mission and school at the Oneida Station. His agency in the business was crowned with happy success; but on returning to his people, his affectionate heart was pierced with grief to find that a 'root of bitterness' had sprung up in his absence, and the church so long united and moving on in delightful harmony, were suffering the affliction of fraternal dissension. He spent many sleepless nights, and suffered much anguish of spirit during the continuance of the difficulty; but by the blessing of the spirit of love and peace upon his wise and judicious management and gentle though faithful dealing, it was finally adjusted, and adjusted in a right way, and well pleasing to the Lord, for we find not

only that a blessed union was restored to the Church, but a shower of divine grace followed, in which 23 souls were added. Both pastor and people were greatly refreshed, and while deeply humbled in retrospect of the past, "thanked God and took courage" for the future. From the year 1824 to 1830, the church enjoyed a happy re-union, and often "sat together in heavenly places in Christ," though there was no special revival; but in 1831 the Lord made displays of his grace, transcending all that had been before witnessed by pastor or people. An uncommon measure of the spirit of grace and supplication was poured upon the church, members were greatly quickened in their spiritual affections, and the standard of piety in their body generally much elevated as a consequence, the convicting and converting power of the Most High was signally manifested, and crowds of anxious sinners for days in succession, continually pressed their way to the mercy seat. During the spring and summer the happy pastor baptized seventy-nine rejoicing converts into the fellowship of the Church. Among these were his son Philetus, and Elisha Abbott; the well known and beloved Missionary among the Karens, whom with his daughter Mary and six others, he had the unspeakable pleasure of burying in the baptismal stream in one day. He speaks of this as being one of the happiest years in his ministry, as it was among the most fruitful in precious results. Every year subsequently until the dissolution of his pastoral relation in 1835, the Church was blessed with revival influences, so that within these four years 167 were added to the church, 132 being added by baptism.

In the year 1835, though the strongest mutual attachment, as might well be supposed, existed between pastor and people, having been united together for more than thirty years, and the greater portion of the body being his own spiritual children, he was induced by a solemn sense of duty to a world of perishing sinners, and the earnest and pressing solicitation of his brethren in every part of the state, to give up his pastoral charge, and devote his whole time as an agent of the Baptist Missionary Convention. He preached his farewell sermon to his beloved people on the first Lord's day in January, 1835, and at the same time wrote a letter to the Editor of the Baptist Register, which was published. As this letter discloses the state of the feelings of this remarkable man of God, on one of the most interesting and affecting occasions in his life, and contains some most important reflections useful to ministers and people, it seems to demand an insertion here as an essential part of the present memoir:—

*New-Woodstock, January 4th, 1835.*

DEAR BROTHER BEEBEE:—This day finishes my labors with the Church in Cazenovia as their pastor, an office I have held for thirty-one years, though unworthy.

By examining the records, I find there have been added to the church under my ministry, about 765.

I have baptized into the fellowship of the church 640, and 422 have been dismissed, from whom six churches have been chiefly organized. Fifty-five have been excluded, and about one-fifth of them have been restored again to the fellowship of the church. Seventy-two have died, and I trust are sleeping in Jesus. *Twenty-one* believe they have been called to preach the Gospel fifteen of them have been ordained, and most of them are settled in different churches, as pastors. The present number of members is 336.

I have been called to attend 809 funerals, and of this number six were ministers of the Gospel, viz:—Elder Alvan Wales of Smithfield, Elder Ashbel Hosmer of Hamilton, Elder James Bacon, my worthy predecessor, Elder Paul Maine of Lenox, Elder Nathaniel Cole of Fenner, and Elder Caleb Douglass. These were faithful servants of Christ and their praise is still in the churches.

I did and do still consider it a great mercy that he suffered me to live where he had so many of his chosen, and at a time when it was his pleasure to bring them into his fold, and give me the privilege of looking on, and being a witness to his work in the salvation of precious souls.

The church enjoys a delightful union, and for twenty-nine years has not passed over a communion, and has been blessed with eight special revivals of religion.

It is the greatest trial I ever experienced, to separate myself from this flock as their pastor. It has caused my heart to bleed. I have passed through joyful and trying scenes with the aged members, and both have tended to increase our union. The younger members of the church have been born into the world since I commenced my labors here—many of their parents and grandparents who are now dead I have had sweet communion with in the house of God. They were my counsellors—I visited them and prayed with them on their death-beds—attended their funerals, and followed them to their graves, and now to see their children and their grand-children with other of the dear youth bowing to the sceptre of Jesus, engaged in the work of the Lord, and valiant for the truth, I cannot help but associate them in my mind together, and seemingly to witness their parents and grand parents as living in them their dear children, and the consideration endears them to my heart with unspeakable tenderness. And now to leave them, is a great trial to me. My heart is poured out like water, and I cannot help weeping while I write. Such has been the union of affection between them and me, that I trust no events in time, and I hope none in eternity will dissolve it. I may appear childish to those who possess stronger powers of mind than myself, but so it is with me.

I have had much comfort in a few days past in reading the Memoirs of Andrew Fuller, particularly when relating his trials, occasioned by leaving the



church at Oldham to remove to Kittery. He expressed the feelings of my heart.

How other ministers feel in leaving their people I know not, as "every heart knows its own bitterness;" but it seems to me that it is a great thing for a minister to take charge of a church of Christ as an under shepherd, and trifles ought not to cause his removal.

I fear this subject is not realized in all its bearings, in all cases of separation between pastor and people, as it ought to be. I am sure I could not have left this people to become the pastor of any other Church without clear demonstrations that it was the mind of Christ.

But when I look at a world lying in wickedness, and see vice and error of every description increasing and spreading their baleful influences, and call to mind the millions on our own continent destitute of the Gospel, and ignorant of the Lord Jesus Christ, perishing for the lack of knowledge, and believing that God has designed the American churches to be prominent instruments in the reformation of the world, and that every soul converted to God, adds new strength in effecting the work, and believing it to be my duty and the duty of every church and minister, to double our exertions in supplying the destitute of our own country, (not neglecting, however, other parts of the globe,) and as it is the judgment of our brethren in this State, that it is my duty to devote my whole time to the agency of the State Convention, which holds such an important connection with the American Baptist Home Mission Society, and with a humble confidence that by the blessing of God, I may be instrumental in doing a little to aid in sending the bread and water of life to those who are perishing for want of it—in view of all this I cheerfully take the parting hand with my dear people, and in the strength of the Lord, buckle on the harness and go into the field.

Notwithstanding my unworthiness I feel as though God was with me and has called me to this labor, and to make this sacrifice for his glory, and the good of immortal souls, and so is saying to me, "Fear not, I will uphold thee with the right hand of my righteousness." This is my strength and consolation, my dear brother, *to feel that God is with me.*

Therefore as long as my breath will admit, and duty appears plain, by the help of the Lord I shall do what I can in promoting the blessed object.

I desire an interest in your prayers, and in the prayers of all God's people.

Wishing you grace, mercy, and peace,

I subscribe myself,

Your brother in the Lord,

JOHN PECK.

*To be continued.*

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It is not enough that we know the truths of religion; we must feed on them, as insects on a leaf, till the whole heart be colored by them.

## DR. CARSON AND A NEW VERSION OF THE BIBLE

BY THE EDITOR.

It will be recollected by our readers, that, in the December number of the Memorial we inserted an extract from Rev. G. C. Moore's forthcoming life of Carson, showing that Dr. C. was opposed to a new version or revised edition of our English Bible. Mr. Moore remarks, that at the suggestion of some members of the American and Foreign Bible Society, Dr. Maclay, in 1844, addressed a letter to Dr. Carson, requesting him to prepare a revised edition of the New Testament, promising a full remuneration for his labors, and that the revised edition would be adopted by the American and Foreign Bible Society, and that it could be sold in England below the current price of the Testaments issued by the British and Foreign Bible Society. Mr. Moore then makes an extract from Dr. Maclay's letter. Dr. Carson never saw the letter, on account of his sudden decease. At the request and under the immediate superintendence of Dr. Carson's afflicted family, Mr. Moore answered Dr. Maclay's letter, and stated that he believed Dr. Carson would not have undertaken a revision of the English scriptures, had he lived. Mr. Moore then presents several passages from the writings of Carson, showing beyond a doubt, as we thought, Dr. Carson's repugnance to any attempt at revision. Dr. Maclay, in a letter addressed to the Editor of the Baptist Memorial, dated Frankfort, Ky., December 28, 1850, does not question the accuracy of Moore's quotations from Carson's works; but endeavors to show that there was nothing in them opposed to the principles of the American Bible Union. Dr. Maclay will excuse us for not inserting his whole letter, as we have not room, and we regard it as unnecessary, for the reason that it has been published entire, in the organ of the American Bible Union, though relating to, and in answer to an article in the Memorial. From common courtesy we should have supposed, that the author of this letter would not have allowed its publication in any other periodical until it had appeared in the Memorial. We received it in January too late, he must have known, for that month, as the number was then stereotyped, and too early for immediate publication in the February number. It has been copied into other papers, so that it will be unnecessary to present at this time, more than extracts from it.

In the first place, we would say that Dr. Maclay exhibits a candor and kind, christian feeling in his letter, worthy of all praise. Not a

word of bitterness, or unholy feeling appears. What is manifestly true he acknowledges, and does not, like some persons, deny the truth of what he cannot overthrow. But in all kindness, and with due respect to the age and talents of Dr. Maclay, we must say that we cannot perceive the force of his reasoning.

He reverts to the circumstances which led him to write to Dr. Carson requesting him to revise the New Testament. In 1840, Dr. Maclay visited Dr. Carson, at his own house in Tubbermore, Ireland, and spent three days with him. One subject to which they devoted much time, was the revision and adaptation to American christians, of Carson's work on baptism. Another was the preparation of "a *revised and corrected* version of the New Testament in the English language." Dr. Maclay says of Dr. Carson:—"He evidently received my suggestions favorably in regard to both objects, and did not intimate the slightest objection to either. He seemed not only to agree with me respecting the importance of a revised and corrected edition of the English Scriptures; but expressed no unwillingness whatever to engage in the work. Had I not understood him to acquiesce cheerfully in my views, I certainly should not have written to him as I did."

It will be observed that Dr. Carson did not say that he would undertake such a revision; if he had, or if he had said any thing very favorable to the enterprise, would not Dr. M. have presented it? He only states that Dr. C. did not *object* to it. It is well known that Dr. Carson was very careful not to commit himself on subjects in respect to which brethren differed. It was painful to him to say any thing which would injure the feelings of a brother. He probably perceived that Dr. Maclay was very earnest in respect to a revision of the New Testament, and chose not to commit himself on one side, or the other, and there is no evidence at all from Dr. Maclay's words just quoted, that Carson was in favor of such a revision, excepting Maclay's impression that it was so. When Dr. Maclay learned that Carson had completed the revision of his work on baptism, he addressed him in relation to a revision of the New Testament. A part of that letter is presented in Moore's Life of Carson, and copied into the Memorial, and the correctness of the quotation is acknowledged by Dr. Maclay. Next Dr. M. undertakes to show, that, although Carson had a high opinion of our English version of the Bible, "he could not but admire its general fidelity to the original, and its many excellencies," that he still was not "insensible to its many defects, and grammatical errors, its obsolete words," &c. He then presents instances from Carson's work on baptism to prove his position. We quote from Dr. Maclay's letter:—



“On page sixty-seven, he says that Luke 11 : 38, ought to have been translated, ‘And when the Pharisee saw it, he marvelled that he was not immersed before dinner.’ On page sixty-eight, speaking of Mark 7 : verse 4, he says, ‘It ought to have been translated,’ ‘Except they dip themselves they eat not.’ On page seventy-one, commenting on the rendering in the 7th Mark, ‘The washing of cups,’ &c.—he says, ‘The passage ought to be translated *immersion*.’ Speaking of Heb. 9, verse.10, where, in the common version, *baptismois* is rendered *washings*, he says, page seventy-six, “The translation ought to be different immersions, not *different washings*.”

These renderings, Dr. Carson thought, ought to have been made, when the Bible was translated into English. So we believe, and so, we do not doubt, does every member of the American and Foreign Bible Society. The great question is not how the Bible ought to have been at first translated into English. The opinions of Baptists do not materially differ upon that subject. The point in dispute, is whether it be expedient on the whole to make a revision, or a new translation of the Scriptures now. None denies that there are imperfections in our English version. Every Baptist writer, and every Baptist preacher, who knows anything of the original, often corrects, in his writings and sermons, errors in the same. At the same time, such brethren believe with Carson that, on the whole, our English version of the Bible is “a noble work.” That this “is as much as can be said with justice of any translation that ever was made or ever will be made,” that “There must be imperfections in all translations of the Bible, and every other book”—that “there can indeed be no rule more general than that he who is perpetually mending our version, is but a tyro in criticism.” How these and other quotations from Carson’s works by Mr. Moore, are in accordance with the views of those who wish for a revision of the Bible we cannot perceive. Carson could hardly have used stronger language to shew his disapprobation of such an attempt. Yet Dr. Maclay says, “that his (Carson’s) views, harmonize perfectly with those of the American Bible Union.”

It should be observed that the ancient languages are much more concise and comprehensive in their terms, than the English. It is especially so with the Hebrew. Many Hebrew words might each be expressed by more than one English word, and two equally learned divines might translate the Hebrew term by different English words, and both translators might be correct. So some scholars might change many words in our English Scriptures, supposing them to more nearly represent the original, and other scholars might employ the old terms again, thinking *them* nearer the original. We are inclined to think with Carson, that there must be “imperfections in all translations of the Bible.” The word baptize, the

hinge upon which the new version movement turns, is well understood as it is in our version, and is acknowledged by our Pædobaptist brethren, to signify to *immerse*. We say then that there is no necessity of changing it, although, if we were now for the first time to translate the Hebrew Scriptures into the English, we should say, insert the word *immerse*, just as the missionaries are directed to translate in heathen languages *baptizo*, by a term signifying to *immerse*. Still we have no objections to a new version, as we have before stated, if all evangelical denominations can have equal influence in the undertaking.

Dr. Maclay's reference to Carson's reply to Dr. Henderson is no more conclusive than the quotations which we have already examined. Carson speaks in that reply of the general principles of translation, and says, "It is an axiom as clear as any in mathematics, that every thing in the original, as far as it can be ascertained, ought to be communicated in a translation of Scripture." The members of the American and Foreign Bible Society believe this. They believe that it ought to have been done, when our translation was made into English. But it is a very different thing to ask whether it is *now* expedient to make a new version of the English Scriptures. Dr. Maclay acknowledges, at the end of his quotations of Carson's reply to Dr. Henderson, that Dr. Carson's words "are of general application"—"They apply just as well to the English as to any other language." Whether a translation were to be made in any foreign language or in the English, for the first time, such as he has stated, should be the principles upon which the translator should proceed. That these were Dr. Carson's views is certain, from Carson's own words, which Mr. Moore quotes, the accuracy of which Dr. Maclay does not question. Of our English translation, Carson says, "it cannot be essentially deficient in conveying the meaning of the original"—"Why are there any uncandid attempts at any time to serve a purpose by reviling this translation?"—"O Lord, will men never cease to *make* Scripture! When will they cease tampering with thy holy word?" We do not see how Dr. Maclay can get rid of the conclusion, either that the great Carson contradicts himself, or that he was opposed to a revision of the English Scriptures. If we could have the very words that Dr. Carson uttered to Dr. Maclay when at his house, would not those words show that Dr. C. avoided giving his opinion in respect to a revision, from the fact that he should be obliged to differ from a highly respected and beloved brother in Christ? What he did say was probably in reference to what the original translation into English, ought to have been. We have not space to pursue this subject farther at present. We only add, our views are not yet changed in respect to the necessity of the American Bible Union.

It has seemed to us that some individuals in this movement have manifested an unjustifiable spirit of party zeal, opposition, and extermination, towards the old Society. There seems to be a desire to crush without mercy, every thing which opposes them, and their periodical organ has been too much, as its own friends will say, an organ of vituperation, and personal bitterness. Churches have already been unhappily divided by the operations of this new Society, and we cannot see what good has been accomplished which the American and Foreign Bible Society could not have done. We believe, that if all the members of the "Union" had been turning their attention directly to the promotion of revivals of religion and the salvation of souls during the past year, they would have done far more good than they have done.

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### TO MY BELOVED WAYLAND,

*Who died Jan. 30, 1848, aged two years, six months and eleven days.*

WRITTEN ON HIS THIRD BIRTHDAY.

SWEET child! to-day I think of thee,  
And pen these lines of grief and woe,  
But thou dost not my anguish see.  
Or aught of all my sorrow know;  
For faith assures me of thy bliss—  
Beyond these scenes of sin and pain,  
In happier worlds by far than this,  
Thou dost with Christ in glory reign.

A few brief months I called thee mine,  
And fondly thought 'twould long be so;  
Yet God, my child—my God, and thine,  
Hath bidden thee to glory go.  
And tho' my heart hath bled, my love,  
I can but joy that now on high,  
My Wayland lives with Christ above,  
No more to grieve, no more to die.

The time will come, and soon may be,  
When I shall see thy face, my son;  
Yet God alone that time can see,  
And bring the happy moment on.  
Oh, may he grant me all I need  
To fit me for that holy place,  
Sure Jesus did on Calvary bleed  
To save poor sinners by his grace.

But while on earth I may remain,  
From Heaven thy rest and home away,  
That we, my child, may meet again,  
Thy father, dear, will ever pray.  
May God in mercy, and through grace,  
Thy parents, brother, sisters, save—  
And grant us all in heaven a place,  
Beyond the confines of the grave.

W. B. D.

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FAITH is the starting point and the moving power of the divine life; repentance, fear, hope, love, are but its works; it must, therefore, itself be the divine work it is styled to be; and though divine, it is, on our part, the simplest and first of all good works.



## THE PASTOR'S LEAF.

**EARNESTNESS IN THE PULPIT.**—The energy of the manner of the late Roland Hill, and the power of his voice were said to be at times almost overwhelming. While once preaching at Wotton-under-Edge, his country residence, he was carried away by the impetuous rush of his feelings, and raising himself to his full stature, he exclaimed, "Beware, I am in earnest, men call me an enthusiast; but I am not; mine are words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel-pit fall in, and bury three human beings alive. I lifted up my voice for help, so loud that I was heard in the town below, a distance of a mile: help came and rescued two of the poor sufferers. No one called me an enthusiast then—and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call on them to escape, shall I be called an enthusiast? No, sinner, I am not an enthusiast in so doing."

**LINES** written by the Rev. John Berridge, and pasted on his study clock:—

Here my master bids me stand  
And tell the time with either hand;  
What is his will, is my delight,  
To tell the hours by day or night;  
Master, be wise, and learn of me  
To serve thy *God* as I serve thee:

**THE STUDY.**—A member of a Baptist church wrote, and left in the study of his pastor, the following beautiful lines:—

Here lectures of wisdom are studied for men,  
Their morals and minds to improve;  
Heaven shine on the mind, and may truth guide the pen  
Engaged in the labors of love!

**HOLY FIRE.**—A passage in one of the letters of the Rev. John Fletcher, contains much instruction on this point. He says, "In one thing I have seen my error. An over eagerness to the doctrine of the Spirit, has made me in some degree, overlook the medium by which the Spirit works; I mean *the word of truth*, which is the word by which the heavenly fire warms us. *I rather expected lightning, than a steady fire by means of fuel.* I mention my errors to you, lest you too should be involved therein."

**PULPIT SIMPLICITY.**—The amiable Legh Richmond, the fascinating author of "*The Dairyman's Daughter*," and other kindred publications, was in his preaching remarkably plain and familiar, so as to be understood by the most unlearned in his congregation; nor was he satisfied, till he had explained his idea, and placed it in every point of view. He used to refer his friends, who conversed with him on the subject of preaching, to the advice of his college tutor, "Don't use terms of science. The people have no abstract ideas; they cannot understand comparisons and allusions remote from all their habits. Take words of Saxon derivation, and not such as are derived from Latin and Greek. Talk of riches, not affluence; of trust, not confidence. Present the same idea in a varied form, and take care that you understand the subject well yourself. If you be *intelligent* you will be *intelligible*."

**PULPIT TENDERNESS.**—The Rev. Andrew Bonar tells us that on one occasion, meeting the late Rev. R. M. McCheyne, that lovely young minister asked him, what the subject of his last Sabbath's sermon had been, and on being told that the text was "The wicked shall be turned into hell," he asked, "Were you able to preach it with tenderness?" Admirably does his biographer add, "Certain it is that the tone of reproach, and upbraiding is widely different from the voice of solemn warning. It is not saying hard things that pierces the consciences of our people; it is the voice of Divine love heard amid the thunder. The sharpest point of the two-edged sword is not *death*, but *life*, and against self-righteous souls this latter ought to be more used than the former. For such souls can hear us tell of the open gates of hell, and the unquenchable fire far more unconcernedly than of the gates of heaven wide open for their immediate return. When we preach that the glad tidings were intended to impart immediate assurance of eternal life to every sinner that believes them, we strike deeper upon the proud enmity of the world to God, than when we show the eternal curse and second death."

## CYRIL OF JERUSALEM,

AND OTHER DIVINES OF THE FOURTH CENTURY.

BY THE EDITOR.

THE progress of learning, piety and every thing ennobling to humanity was downward during this century. The leading causes, as we have before intimated, were undoubtedly the usurpation of ecclesiastical control by the emperor, thus uniting church and state, secularizing the clergy and laity, sacrificing the commands of God and conscience to expediency, making baptism a saving ordinance, and changing it from its primitive mode, and in fine, ushering into Christendom all the errors and abominations of the "mother of harlots." There were some, however, who were not so entirely corrupted as to bow down to Baal. They opposed, but with little success, the encroachments upon primitive simplicity and piety.

*Eusebius Pamphili*, seems to have been the first literary man and divine of distinction in the fourth century; but unhappily he was much influenced by the worldliness and party strife with which he was surrounded, and imbibed some erroneous sentiments, on account of which he is classed with the Arians. He was born probably about the year A. D. 270, at Cæsarea, but flourished principally in the fourth century. He is the 'first uninspired ecclesiastical historian, as Hegesippus and some others who preceded him only wrote a brief history of the church in their own times. Eusebius has given us a history of the same during the first three centuries, and, though it is fragmentary and partial to Episcopacy, still it furnishes to modern historians a great amount of information, without which their histories would be extremely deficient. Eusebius spent most of his life at Cæsarea, the place of his nativity. He was very intimate with the martyr Pamphylus, until that devoted christian was executed, A. D. 309. Eusebius then fled to Tyre, and thence to Egypt, to escape the fate of his friend. After the persecution closed he returned to his native city in 314, and was elected bishop. He acted an important part in the celebrated Council of Nice, A. D. 325. He had the offer of the patriarchal chair of Antioch; but refused to accept of it. He wrote many important works, twenty of which alone are extant. He died about A. D. 340. It is a remarkable fact that throughout the whole of his ecclesiastical History not a word is said about infant baptism; though the subject of baptism is mentioned in several places—The former had been practised to some extent in cases of extreme sick-



ness, nearly a century before the time of Eusebius, but was not adopted generally, even by what was called the "Catholic Church" till about a century after his death.

*Athanasius* was a distinguished opposer of Arianism. He was born at Alexandria, about A. D. 298, was well educated, and in 319 ordained a deacon. He was an influential member of the Council of Nice in 325, and acquired high reputation by his able defense of the truth. When twenty-seven or twenty-eight years of age, he became bishop of Alexandria, and for half a century was at the head of the party that opposed Arianism. Finally the enemies to the truth raised a storm of persecution against him. He was falsely accused, unjustly condemned, and banished in 336 to Treves in Belgium. Two years after he was allowed to return; but was soon persecuted again. He was in exile several years, and it was while concealed at Alexandria, and among the Hermits of Egypt, that he wrote most of his celebrated works, which were generally controversial, consisting of Letters, Tracts, and some brief expositions of the scriptures. What is called the *Athanasian Creed*, is falsely ascribed to him, as it is undoubtedly a fabrication of a later period.—*Athanasius* died A. D. 373, aged about seventy-five years, much lamented by the orthodox part of the community.

*Epiphanius* was somewhat celebrated as an historian and scholar, being acquainted with the Hebrew, Syriac, Egyptian, Greek, and Latin languages. He was born at Bezanduca, not far from Jerusalem, about A. D. 310, and died A. D. 403, aged 90. He was a great controversialist, engaging with enthusiasm in all of the prominent theological discussions of his time. Among other works, he wrote a history of Christian sects down to his time. But on account of his want of judgment, rashness and mistakes, little confidence is placed in his statements.

*Cyril* is thought to have been born at Jerusalem about the year 315, and became deacon of the church in his native city about A. D. 355.—He was appointed a presbyter about three years afterwards, and bishop in place of Maximus after the death of the latter. He took strong ground against the Arian heresy, and in consequence was twice deposed; but was again reinstated and occupied the same post when he died, A. D. 386. He was generally orthodox and conservative in his theological views. His writings in reference to the Christian church are of great importance to us, as he has been much more minute in respect to its ordinances than any other writer of so early a period. His twenty-three lectures to catechumens in respect to baptism and other rites are invaluable. In respect to baptism he utters his views unequivocally in favor of immersion. When speaking of the descent of the Spirit's influences at the season of Pentecost, he says: "For as I.e,

δενδύων ἐν τοῖς ὕδασι, *who is plunged in water* and baptized is encompassed, περιχυθὲν, *on all sides*, by the water, so were they completely baptized by the Spirit. The water envelopes externally; but the Spirit baptizes also, and that perfectly, the soul within." "The house became the reservoir of the spiritual water, the disciples were sitting within, and the whole house was filled. They were therefore completely baptized according to the promise."\* Again he says: "As in the night, so in immersion, as if it were night, you can see nothing."† And again: "As Jesus taking the sins of the whole world, died, that having put to death sin, he might raise thee up in righteousness; so thou also descending into the water, and being in a manner buried with him, as he was in the rock, art raised again, walking in newness of life." In these passages, Cyril most certainly speaks of no other baptism but immersion, and it is clearly implied that immersion was the usual mode in his day. Infant baptism was practised to a small extent; but it was not considered as the apostolic mode, nor allowable unless in case of dangerous sickness. Cyril must certainly be considered as a Baptist divine.

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#### WHAT GOOD CAN I DO EACH DAY OF THE WEEK?

Many men have accomplished wonders by a constant regard to method. Every business should be done in its proper place, and at the proper time. Dr. C. Mather was remarkable in his conduct, and for what he did. Besides the discharge of pastoral duties in a large church, the care of a family, an extended correspondence, an attention to the interests of numerous public societies, he wrote not less than three hundred and eighty-two distinct pieces, large and small, for the press.—That all his pursuits might have their proper places, he used to propose to himself a certain question in the morning of every day, as follows:

*Lord's-day Morning*.—What shall I do, as the pastor of a church, for the good of the flock under my charge?

*Monday*.—What shall I do for my family, and for the good of it?

*Tuesday*.—What shall I do for my relations abroad?

*Wednesday*.—What shall I do for the churches of the Lord, and the more general interests of religion in the world?

*Thursday*.—What good may I do in the several societies to which I belong?

*Friday*.—What special subjects of affliction and of compassion may I take under my particular care, and what shall I do for them?

*Saturday*.—What more have I to do for the interests of God, in my own heart and life?

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\* Cat. 17. § 8.

† Cat. Mystag. 2.

### THE SIGNS OF THE TIMES.

WE do not for a moment mistake them for signs of incipient conversion. We do not even interpret the most hopeful indication among them into a direct readiness to embrace the truth. The mind may leave one class of errors only to embrace a worse. All that we infer from the moral aspect of the world is, that it be a more promising undertaking to assail a system of error in the season of its age and weakness, than in the hour of its strength; that encouragement is now held out, for that season has arrived. If the time for recasting the metal is when it has reached a state of fusion, now is the period for employing the mould of the Gospel, when the human mind is so generally indicative of being in the crucible, and of possessing unusual susceptibility for new impressions. Look in what direction we will, the horizon of hope enlarges and brightens. The practical zeal of the Mohamedan has burnt out. The priestly power of the Brahmin is broken, and his demons wail in vain for their prescribed libations of blood. The altar of Chinese worship, empty but standing, is waiting to welcome the advent of an unknown God. The South African chief comes from the remotest interior, and offers his herds for a Christian teacher: the vast kingdoms and islands beyond the Ganges are ready for the reception of a number of missionaries.

In one quarter idolatry is losing its hold on millions; in another, the savages awakening from the sleep of centuries; here Popery is falling off from a nation, as a snake casts its gaudy but shrivelled skin; there, philosophy is worn out with its ever promising but unsatisfactory illusion; and elsewhere, childish credulity is becoming a man, and putting away childish things. Everywhere are to be seen an impatience of the present, a deep presentiment that it is hastening to decay, and a spirit of inquiry, anticipation and change, looking out on the future. As it was with Judea and the East generally about the era of the advent of the Son of God, the world is waiting for the advent of some principle of means which shall change its destinies. NOW, then, is the time for the Church to proclaim to it, "Behold your God."—[HARRIS.

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THE glare of outward beauty is soon darkened; but there is a beauty foreshadowing itself in the grace of action and feeling, which, the more the eye is used to, the more it chooses to rest on it.



## THE MOTHERLESS.

A MOTHER'S name ! a mother's name.

Ah ! yes, 'tis ever sweet ;  
With joy I still the sound retain,  
As I the word repeat.—  
And sometimes in the lonely glen  
'Tis gently echoed back again ;  
As if her spirit hovered near,  
To soothe or check the rising tear.

My mother's voice ! my mother's voice !

A charm was in its sound ;  
Its music made my heart rejoice,  
And gladness spread around.  
She taught my infant lips to pray,  
And ask for grace, from day to day ;  
Ah ! sweet domestic joy, in this  
Is felt thy dearest, sweetest bliss.

My mother's hand ! I've felt it oft

Upon my infant brow,—  
Its gentle pressure, warm and soft,  
Methinks I feel it now ;  
As when she knelt and asked in prayer ;  
That God my soul would make his care ;  
It was at evening's twilight hour,  
I ever felt its soothing power.

My mother's kiss ! my mother's kiss !

With rapture filed my soul ;  
No power could heal my grief like this—  
My joys knew no control,  
When she my tiny hand would press,  
And, smiling, give the fond caress :  
I thought, e'en then, that smile of love  
Would guide me to the realms above.

My mother dear, to thee 'twas given  
To point thy erring child to heaven,  
Thy dying voice was spent in prayer,  
And when I knelt beside thee there,  
And laid upon my bursting heart  
Thy death-cold hand, thou didst impart  
To me, thy last sweet kiss of love,  
Then, smiling, soared to worlds above.

Ah ! since that hour—that painful hour,  
No friend like thee I've found ;  
No sympathizing, soothing power,  
Such influence sheds around.  
But though the world with woe is rife,  
With grace I'll nerve me for its strife—  
"Onward," my watchword, to that shore,  
Where God's dear children part no more.

## Monthly Record.

### FOREIGN ITEMS.

**GERMANY.**—The controversy between Austria and Prussia is not yet settled. In order to understand fully the relation of these countries to each other, our readers should be aware, that, after the power of Napoleon Buonaparte was destroyed, the several states, formerly constituting the German Empire, entered into a confederation. The parties in this compact were, Austria and Prussia for their German territories, Denmark for Holstein, the Netherlands for Luxembourg, and thirty-three independent states and free cities, embracing a territory of two hundred and forty-four thousand, three hundred and seventy-five square miles, and comprising at present, a population of forty-two millions. The members of this confederacy were to have equal rights, to defend each other, in case of foreign attack, the members not to make war on each other; but to submit all differences to the decision of the Diet. The Diet was to assemble at Frankfort-on-the-Maine, and Austria was to preside in its deliberations. The larger states were to have respectively, two, three or four votes, and the smaller, one each. The whole number of votes was seventy. The army of the confederation in 1830, it was decided, should number three hundred and three thousand four hundred and eighty-four men. One member of the confederation might be at war while the others were at peace. In the Hungarian and Italian wars against Austria, the Confederation took no part, as it only guaranteed to Austria the possession of her German territories.

Each state being independent, established custom houses, and levied tolls and heavy duties upon its frontier, to the great detriment of commerce. This finally became intolerable, and a general custom's-union (Zollverein) was formed under the direction of Prussia, and it was so arranged, that duties only should be levied on the common frontier. This union includes more than four-fifths of Germany, with the exception of Austria. The people of Germany desire to have a general government, and not be split up into so many independent states, while the princes oppose it. Prussia has sometimes favored it, hoping to be the leading power in the new state. The difficulties in Schleswig-Holstein, and the present troubles arising from the disputes in Hesse Cassel, have arisen from this cause. Holstein is the most northern German state, and subject to the King of Denmark, as he is duke of Holstein. He has no male heirs, and upon his demise, the crown will pass to the female line. It is contended that the law excluding females from the right of succession, applies to Holstein, thus making the Grand Duke of Oldenburg, a German prince, heir to the throne. The king, in order not to lose Holstein, issued a patent, conforming the succession in Holstein, to that of Denmark. The Holsteiners are more favorable

to Germany than to Denmark, and resisted the King's decree, appointed a provisional government and appealed to Germany. Hence the war. Prussia assisted Holstein, Austria and Bavaria opposed her. The other states of Europe favored the old order—keeping Holstein and Denmark united. When Hungary revolted from Austria, Prussia aroused the German states, and endeavored to form a confederation, with herself at the head; but Russia interfered. Then occurred the difficulties in the Electorate of Hesse Cassel. The Elector in collecting unconstitutional taxes, was resisted, and fled, demanding the protection of the Diet, which was granted, as that body consisted of representatives of the sovereigns. The Diet ordered Austrian and Bavarian troops to march into the Electorate, and re-instate the Elector. But Prussia being nearest marched her own troops in, and took possession of the Electorate. Austria demanded the withdrawal of the troops, Prussia refused. Thus the troops of both parties occupied the Electorate, ready, at any moment, for hostilities. In the meantime a conference has been held at Warsaw between Austria, Prussia and Russia, and an endeavor made to settle the difficulties. The decision was against Prussia. Prussia is stronger than Austria; but Austria and Russia could probably flog Prussia. Austria demands right of passage through Brunswick, of her army, to interfere in the Holstein war; but Prussia utterly refuses such passage excepting under such conditions as will not be accepted.

By letters from Europe of Dec. 14, we have the following information:—

“A change has taken place in the head quarters of the Duchies. General Wilisen has suddenly resigned command of the Holstein army, and has gone to Altona. General Von der Horst has been appointed to command in his stead.

By the latest accounts the Prussians were at Hanfield, being loth to depart. The absolute Elector, now counting upon the support of the Austrians, in protesting against the presence of the Prussians in his capital, and the Austrians thus encouraged, continue to advance. At the last accounts they occupied Marburg, where they commanded the rail-road from Frankfort to Cassel, and completely turned the flank of the Prussians.

The Berlin Journals seem to count on peace being preserved.

From Vienna, the news is not quite as pacific, and whilst it is said that the Russian army is ordered to be reduced, the armaments at Vienna still continue.

English papers of Dec. 21, announce that hostilities between Denmark and the Duchies, were daily expected. About the last of December, or the first of January, an Austrian army of twenty-five thousand men was about to march into the Duchies, accompanied by a Prussian force of the same strength. There was no hope that the difficulties would be amicably settled.

News of the fourth of January, furnish the following:—We are told that Austria and Prussia are on the best terms; that they have come to some sort of bargain; that the presidial rights of Germany are to be enjoyed by each alternately, for two years successively. That a re-arrangement of votes at the new Diet, is to be made, in which the numbers are to be reduced from seventeen to thirteen.





It appears from the latest returns of the common schools that there are in the State 11,396 school districts: that the whole number of children taught therein in the year 1849, was 749,500, of all ages, and that the whole amount paid for teachers' wages, during that year, was \$1,322,696,24, of which \$667,389 20 was contributed from the State Treasury and raised by county and town taxation.

The Legislatures of several other States, held at the North and the South, have assembled since our last issue. The opening messages of the governors are generally in favor of the peace measures, passed by the Congress of last year, and express the belief that the Union will not be severed; but that a better state of feeling will exist between the North and the South.

CALIFORNIA.—The admission of California into the Union, was celebrated at San Francisco, and other places with great rejoicing. From November 12th, 1849, to Sept. 30, 1850, the amount of bullion cleared from the port of San Francisco, was seventeen million, eight hundred and twenty-two thousand, eight hundred and seventy-seven dollars, and the amount received, two million one hundred and thirty-four thousand dollars. On the Klamath river, where mines have recently been discovered, among one thousand diggers, each averaged one ounce of gold per day. The gold digging has been prosperous on the whole. The cholera made sad ravages for a short time; but it has subsided. Later advices state that it has increased again.

NEW DISCOVERY IN ASTRONOMY.—November 15th, 1850, a third ring of Saturn was discovered at the Cambridge Observatory. At the same place, about two years since, the eighth satellite of that planet was discovered by Mr. Bond.

STRANGE, INDEED! THE FEBRUARY NUMBER OF THE MEMORIAL ISSUED BEFORE THE JANUARY.—We are sorry to say that we have experienced disappointment after disappointment in respect to the engraving for the January No. The publisher gave the engraver several months in which to complete the portrait, and he promised faithfully to complete it by the 1st of December last. At the time agreed upon, the plate was called for, and behold it was not commenced. Then the engraver promised that it should yet be done in season, and put us off from time to time, until January 18th the publisher demanded the plate whether done or not, and behold it was good for nothing. Then another engraver was immediately engaged to work night and day until a good portrait should be completed. We shall not be able to present our readers with the January number, consequently, until the 1st of February. But we thought it best to have it right before issuing, believing that our friends would excuse us, as we think the delay not to be our fault. We thought it best to issue our February number promptly, with the valuable portrait of Father Peck, and let our friends know that we are still alive.

We never have before had half as many voluntary subscriptions for a new year come in so early, as we have this year, and we exceedingly regret that there should be such delay.

AMERICAN AND FOREIGN BIBLE SOCIETY.—We learn that the receipts for December, exceeded those of the same month, last year, by several hundred dollars. Other months exhibit a similar result.

**BAPTIST CHURCH EDIFICE BURNED.**—The house of worship of the Baptist church at Piscataway, N. J., was destroyed by fire, January 1st, just as the congregation were assembled for divine service. It was insured for two thousand dollars.

**BAPTIST CHURCH AT YONKERS, NEW-YORK.**—This band of brethren have struggled hard to erect a church edifice. They had it nearly enclosed, when the gale of December 23d, prostrated the entire gable end of the house, and nearly demolished the building. May the Lord raise up friends to help them to go on with their good work.

**FATHER PECK AND THE PORTRAIT.**—We think all will be highly gratified with the accurate portrait of that excellent man. We had the engraving ready nearly a year ago; but have been waiting for the sketch of his life by Rev. Dr. Eaton. It is lengthy; but it ought not to be very brief of such a man. This with the conclusion, in our next, will make a brief *Memoir*, which will be valued, we doubt not, very highly.

**ROCHESTER UNIVERSITY.**—We are happy to learn that subscriptions to this noble Institution, have been obtained, to the amount of about one hundred and fifty thousand dollars. Efforts are now making, by breth. Freeman & Edmonds, to endow the Theological Department, with a fund of seventy-five thousand dollars. Go on, brethren, with the good work. We trust that the agents will be cordially received in all of our churches.

### MISSIONARY INTELLIGENCE.

From the January number of the Magazine, we learn that Rev. Mr. Stevens takes charge of the Burmese church of which Dr. Judson was pastor, and Mr. Allison of the Burmese Boarding school. Mr. and Mrs. Wade of the Tavoy Mission have been transferred to Maulmain. The Arracan Mission has experienced a great loss in the death of Mrs. Moore. Mr. and Mrs. Kincaid, and Dr. and Mrs. Dawson have been commissioned to resume the Ava Mission, if government will allow.

### LITERARY ITEMS.

**REVIEW of a Report presented to the Warren Baptist Association, at its meeting in 1849, on the date of the First Baptist church in Newport, R. I.** This review was prepared by a committee of the First Baptist church, in Providence, the chairman of which, was Rev. J. N. Granger. There has been a controversy between those two churches, in respect to priority of origin, and this report gives a thorough view of the subject, and conclusively proves, we should think, that the Providence church is the oldest.

**BIBLIOTHECA SACRA, AND AMERICAN BIBLICAL REPOSITORY.**—This title indicates the union of two important quarterlies. The January number is before us, containing two hundred and thirty-four pages. It is very ably conducted by Professor B. B. Edwards, and E. A. Park, with the special co-operation of Dr. Robinson, Professor Stuart, H. B. Smith and Rev. J. M. Sherwood.



THE CHRISTIAN REVIEW for January is filled with excellent articles. The literary notices are well written, by Professor Gammell of Brown University, to whom we are to look, we are informed, as the responsible editor, Rev. S. S. Cutting being too much engaged in the duties of his office, as Secretary of the American and Foreign Bible Society, to devote much time to the Review.

A LECTURE ON THE JESUITS. By J. T. Berg, D.D. Philadelphia: T. B. Peterson. This is an able exposure of the many-headed, double-tongued monster Jesuitism.

A FEW PLAIN HINTS ON CHURCH DISCIPLINE. By Rev. J. M. Carpenter, of Perth Amboy, N. J., though his name does not appear in the pamphlet. Here are practical, and judicious directions in respect to discipline, the manner of conducting church meetings, and other church matters. It is an excellent little manual.

NEWTON THEOLOGICAL INSTITUTION.—We have received a catalogue of this important Institution for 1850—51. Number of seniors 9—Middle Class 10—Junior class 17, total 36. The faculty are Rev. Henry J. Ripley, Professor of Sacred Rhetoric and Past. Duties. Rev. Horatio B. Hackett, Professor of Biblical Lit. and Interpretation, Rev. Robert E. Pattison, Professor of Christian Theology, Rev. Avrah Hovey, Assistant Instructor in Hebrew, and Librarian. This is by far the best institution for theological instruction now existing in our denomination. The Professors are among the first scholars in the country in their several departments. We only regret that the man who may be considered as almost the father of the Seminary, does not now hold a prominent place among the Professors. We are glad that an effort is being made to raise funds to place the Institution upon a permanent basis. It ought to have been done before.

COBBINS' DOMESTIC BIBLE. By S. Hueston. Numbers 12 and 13 of this excellent work are on our table. It is gradually gaining influence with the public.

FIELD BOOK OF THE REVOLUTION. No 10 has been received from the Messrs. Harpers. The interest is kept up. The work is about half completed.

HARPERS' NEW MONTHLY MAGAZINE, is also before us, filled with excellent reading, with the exception of the fictitious part, which ought to be left out.

### LITERARY INTELLIGENCE.

GERMANY.—The king of Bavaria has resolved to cause to be executed, a series of pictures on subjects derived from the histories of all nations and times, designed, when completed, to form a pictorial universal chronology. It must be extremely expensive as well as difficult, and *may* never be completed.

ENGLAND.—Dr. Bloomfield has published two additional volumes of Notes, critical, philological, and explanatory, on the Bible.

### MINISTERIAL CHANGES.

Rev. H. C. Fish, of Somerville, N. J., has become pastor of the First Baptist ch. in Newark, N. J.; Rev. E. L. Harris, of Rushford, N. Y., has become pastor of the First Baptist ch. in Beloit, Rock Co., Wis.; Rev. J. Bennett, has become pastor of the First Baptist ch. in Pike, Wyoming Co., N. Y.; Rev. J. W. M. Williams, of Lynchburg, has become pastor of the First Baptist ch. Sharpe st. Baltimore, Md.; Rev. Henry Davis, of Rochester, N. Y., has become agent of the American Bap. Home Mission Society.; Rev. S. S. Ainsworth, of Panama, N. Y., has become pastor of the Baptist church in Penfield; Rev. S. S. Lattimore, has become pastor of the Baptist church in Macon, Miss.; Rev. C. Darby, of McGrawville, N. Y., has become pastor of the Baptist ch. Greene, Chenang Co., N. Y.; Rev. J. Reed, of Castile, N. Y., has become agent of the American and Foreign Bible Society; Rev. W. P. Pattison, of New Britain, Ct., has become pastor of the Baptist ch. in Auburn, N. Y.; Rev. H. A. Smith, of Middlefield, Ots. Co., N. Y., has become agent for the American Bap. Miss. Union, for Central New-York.; Rev. S. White, of Brooklyn, N. Y., has become pastor of the Union Bap. church, Philadelphia, Pa.

### REVIVALS.

Portsmouth, Va., 60 baptized up to Dec. 25. Marengo Co. Ala., 86 added up to Dec. 25. Memphis, Tenn., 15 baptized recently. Marion, Wayne Co., N. Y. 15 hopefully converted up to Dec. 9. Smith's Mills, Miss., 73 baptized. Chestnut Hill, Pa., 14 baptized. Milestown, Pa., 30 baptized Jan. 5. Northville, Mich., 50 baptized. Middletown, N. J., 82 baptized Jan. 12. A glorious revival is progressing there. There is generally a strange dearth in respect to revivals among our churches. What is the reason? Mount Olive, N. J., 100 hopefully converted up to Jan. 11. Canton, N. J., 25 hopefully converted up to Jan. 10.

### MONTHLY LIST.

#### *Deaths of Baptist Ministers.*

J. H. Harrison, Mad. co., Va., Nov. 1, aged 33.

#### *Ordinations.*

A. H. Starkweather, Bethany, Genesee co., N. Y., Oct. 23.

Chilly McIntosh, (head War-chief of the Creek Nation.)

N. S. Burton, Elyria, O., Nov. 6.

J. S. Goodman, Lochland, O., Nov. 15.

R. B. Craig, Wolf Creek, Boone co., Ia. Nov. 16.

J. V. Folwell, Cohansey, N. J. Nov. 21.

L. Atkinson, Brimfield, Peoria co., Ill. Nov. 23 (formerly a Methodist min.)

H. S. Deppe, Georgetown, Randolph co. Ill., Dec. 1.

T. M. Symonds, Reading, Mass. Dec. 6.

B. McSouth, Williamson, Wayne co., N. Y., Dec. 9, (formerly a Methodist minister.)

F. A. Slater, Groton, Ct., Dec. 14.

H. Burton, Spire Valley, La., Dec.

J. Allen, Delaware, La., Dec.

J. M. Shaw, Fleming, Cay. co., N. Y., Dec. 26.

#### *Churches Constituted.*

Pisgah, Ky., Nov. 17.

West Abington, Luzerne co. Pa. Dec. 19.

#### *Dedications.*

Marion, N. Y., Nov. 28.

Alabama Centre, N. Y., Dec. 12.

New-York City (Tabernacle Church, on 2d Avenue, between 10th and 11th st.) Dec. 22.

Hinsdale, Mass., Dec. 24.

## LITERARY NOTICES.

*Popular Education.* By Ira Mayhew, A. M. New-York: Harper & Brothers. pp. 467. 12mo.

Mr. Mayhew was Superintendent of Public Instruction in the State of Michigan, and prepared this work in accordance with a resolution of the State Legislature. He is evidently master of his subject, and writes with much force. He shows in what a correct education consists; the importance of physical education; the nature of intellectual and moral education; importance of popular and national education; the means of universal education; and a variety of subjects connected with the above. The author reasons admirably upon the importance of having religious instruction, and the Bible as a class-book, in our schools. We could wish that all of our teachers, and those interested in public instruction, would peruse this work. We thank the publishers for bringing out so valuable a book, and hope it may be universally perused and its suggestions adopted.

We have also received from the same publishers another of Abbott's series, entitled, the "History of Xerxes the Great, embracing a very important period in ancient history. These volumes of Abbott's are written in a charming style, and we do not wonder that they are so extensively used in schools and families.

*The National Temperance Offering and Sons and Daughters of Temperance Gift.* Edited by S. F. Cary, M. W. P. New-York: R. Vandien. pp. 320. 8vo.

This is a splendid annual for 1851, designed as a gift-book for those who wish to disseminate principles of temperance and sobriety. It contains thrilling sketches by Dr. Cheever, E. C. Delevan, Mrs. E. C. Embury, Mrs. L. H. Sigourney, Horace Greeley, J. Pierpont, E. N. Kirk, Alfred Barnes, and others, upon a great variety of subjects, mostly relating to temperance. The volume is adorned with sixteen elegant engravings on steel, executed in a magnificent style by J. Sartain, H. S. Sadd, and T. Doney. Among them are excellent portraits of Lyman Beecher, D. D., Father Mathew, Horace Greeley, and John H. W. Hawkins. The paper, printing and binding are truly beautiful. We heartily commend the volume to the attention of every family.

*Practical Anatomy, Physiology and Pathology, Hygiene and Therapeutics.* By T. S. Lambert, M. D. New York: Leavitt & Co.

This is the second book of a series of Physiological Works published and in preparation by Dr. Lambert. These works are intended as text-books in schools, and we regard them as admirably adapted to their object. They present a complete view of the anatomy of the human system in a manner intelligible to all. What is more important than for the young to understand the formation of their frames and how to preserve their health? The directions in respect to securing healthy action of the brain, are worthy the attention of literary men as well as others. The several works are extensively illustrated by costly engravings.

*Paradise Lost.* By John Miller; edited by Rev. J. R. Boyd. New-York: Baker & Scribner. pp. 542. 12mo.

Homer's "Illiad" and Milton's "Paradise Lost," stand unrivalled as original and sublime poetic compositions. No writers, ancient or modern, have so successfully placed themselves in the very midst of the scenes which they have described, and made them all realities. They carry the reader along with them, and he feels that the realities are verily before him. Milton was a pious man, and his lofty, sublime aspirations are baptized in a holy reverence for divine things. A powerful intellect, a flaming imagination, the most original and grand conceptions, impelled him onward and upward far away from other bards. We admire to read and re-read Milton's writings. The value of this edition is much enhanced by extensive explanatory notes prepared by the editor. The work is handsomely bound, and makes an excellent gift-book.



*The Life of Alexander Carson, LL.D.* By Geo. C. Moore. New-York. E. H. Fletcher.

We have spoken several times of this anticipated work, and are happy to see it completed. Dr. Carson was a man of great mental energy and discrimination. As a general Biblical scholar he had few equals. His philological attainments, and his accurate, learned, and judicious expositions of the sacred volume, command universal and profound respect, as far as known, among the ablest scholars. His opinion concerning a new translation, or an amended edition of the English Scriptures, was decidedly against any such innovation. We presented extracts in our last number upon the subject, from some proof sheets of this work, and we are certain that all attempts to render his plainly-expressed sentiments nugatory, will be entirely in vain. When such a man as Alexander Carson speaks, and we have his very words, there is no room for doubt. That Carson has, in his writings, occasionally explained passages of Scripture by referring to the original, and presenting an improved rendering of particular words, is no more than all commentators and most preachers of the gospel have frequently done, as we have shown in another part of this number of the "Memorial," though they were as much opposed to a new version of the Bible as was Dr. Carson. The great question with such men is, whether, on the whole, the present version would be likely to be improved, if a new one were made. Dr. Carson says emphatically, beyond all possibility of doubt, No. Mr. Moore resided in the family of the great Carson about two years as a pupil, and has had every needed facility for preparing an accurate memoir. The work is not so elaborate as it might have been; but those letters and incidents which would be less interesting to the general reader, have been omitted. The choicest facts have been recorded; the style in which they are presented is good, and we can most cordially commend the volume to all, and especially to Baptists.

*A new Memoir of Hannah More; or, Life in Hail and Collage.* By Mrs. H. C. Knight. New-York: M. W. Dodd. pp. 311. 12mo.

The life of Hannah More has long been before the public. The author of this volume has added another brief but attractive memoir, written in a pleasing style. Miss More was a talented, benevolent, and pious lady. Her correspondence and other writings are full of glowing thoughts, and a rich vein of piety pervades them all. A large amount of information is here presented in reference to the social and religious life of Miss M., and in reference to her correspondence and other writings. Hannah More was worthy of imitation in many respects, and every lady ought, if possible, to peruse this volume. It is adorned with a beautiful portrait of Miss More.

*Memoir of Alexander Waugh, D. D.* By Rev. Messrs. J. Hay, D. D., and H. Bel-frage, D. D. New York: Robert Carter & Brothers. pp. 430. 12mo.

Dr. Waugh was a Scotch divine of the last century. He enjoyed the instructions of J. Brown, at Haddington, and Doctors Campbell and Beattie, at Aberdeen; became pastor of a secession church in Newtown, and afterwards in London, and became somewhat distinguished as a scholar and theological writer. He was however more distinguished for goodness than greatness. He was untiring in his efforts to benefit the poor and destitute, and to aid in sending missionaries to the heathen. Those who wish to imitate a devoted, good man, we advise to peruse this volume. It is adorned with an elegant portrait of Dr. W.

*Memoirs of Mrs. S. Hawkes.* By C. Cecil. Same Publishers. pp. 371. 12mo.

Mrs. Hawkes was an attendant upon the faithful ministry of Richard Cecil, and, by his instrumentality, hopefully converted to God. She exhibited in her life the loveliness of that religion which was her comfort and support under the severe afflictions which she was called to experience. She had a strong and highly cultivated mind and a pious heart. It would do any Christian good to read the book. It has an elegant portrait of Mrs. Hawkes.





*Joshua commanding the sun to stand still*



## THE BIBLE.

BY REV. S. F. SMITH.

To the Christian, the Bible is a precious book—a book which he is never weary of consulting—a book in which he ever finds new beauties; a book, which, the more he reads it, grows the more beautiful, and rich, and suggestive; more elevating, consoling and sanctifying. It contains the earliest historical information pertaining to the human race and the globe we inhabit. It enlightens us as to the origin of sin, which we find universally diffused, which must have begun to be, and concerning whose origin no other satisfactory account is given. It recalls to us distinctly, the being, perfections, and character of God; confirming that which the light of nature discloses dimly, and which many, by no effort of reason, would discover. It teaches us the will of God. It unfolds to us a glorious resurrection and an immortality after death. It sets forth a scheme of law, and a scheme of mercy; showing how a rebel can be forgiven, and an enemy of God be made his dear child. Every part of it is an infallible authority, coming from a God with whom mistakes are impossible. It is divinely inspired; and it inspires us with emotions suited to our relations to God and eternity. The Christian, in his best frames, feeds upon it, and delights in it. David, the royal psalmist, finds no words too strong to express his satisfaction in the word of God. Though he had but a small part of what is now called Scripture, it was his meditation by day and by night. The reception of the Bible is a test of piety. In the first psalm, the good man is described as one whose “delight is in the law of the Lord, and in his law doth he meditate day and night.” And, as the Bible is a message from God to his creatures, it must needs be, that he who loves God will love the communication which comes from him.

In whatever light we contemplate the Bible, it commends itself to our highest regard. If we consider its *style*, no book by any human hand equals it. Even Pagan writers, as Longinus, have directed attention to it, as a pattern of true sublimity. If we view it as a *history*, it goes back to a period beyond all other histories. On some points of remote history, as the Jewish, and the Assyrian, and the Egyptian, it is the only authority in the world, and always authentic. If we regard it as a *prophecy*, it contains a faithful unrolling of future events. It teaches us what may be expected in the future, consoling us under temporary

discouragements, cheering us with its promises, and stimulating our efforts. If we contemplate it as a repository of *instructions* touching our future and eternal condition—the things which most nearly concern us—it is the only Divine authority. It is a full record of all that can be known on these subjects, in the present world. Whomsoever and whatsoever else you question on these topics, there is silence. The Bible alone unfolds the true relations of God and man, the relations of time to eternity, and of man in his present state, to immortality. If we regard the Bible as a *record of Divine communications*, it stands alone—inspired, and the only inspired book. Human reason is not left to discover which parts are inspired, and which parts are not inspired. The question is definitely settled for us, by him who cannot lie. “ALL Scripture is given by inspiration of God.” “Holy men of God spake as they were moved”—borne on, urged forward, as the Greek expression is—“by the Holy Ghost.” It is an index, to point out to us the danger to be avoided in our moral career. It is a directory and chart, guiding our feet to a happy immortality. It is an exhibition of Divine doctrine, coming from Divine authority. The dead have never returned to answer the many questions we would ask them, concerning their separate state. But this record answers all the inquiries we ought to make. It settles all the questions which, in our present condition, we ought to have solved, or could understand if they were expounded to us. To the Bible we are indebted for most of the blessings of our civilized and christianized state. The religion which it reveals and inculcates, is all that makes us differ from the ancient Greek and Roman, from the Turk, the Chinese, or the most degraded of idolaters. Destroy the influence of Christianity upon us and our comforts, and take away every thing in our intellectual and moral culture, and in the conveniences and enjoyments of life which is traceable to the efficacy of a Bible Christianity, and how little should we have left to enjoy! How little left to elevate us above the heathen nations, who,

“In their blindness,  
Bow down to wood and stone.”

The influence of the Bible, and of the Christianity which it teaches, elevates man from his degradation, refines his sentiments, exalts his affections, cultivates his reason, adorns his spirit, and makes him an hundred fold more a man. It is owing to the Bible and its teachings that we live with comfort and prosperity, and die—not like the heathen or the infidel, ignorant of what shall become of us, or whether we shall perish like the brute beast—but cheered by the hopes of a blessed immortality.

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“Hail, glorious gospel, heavenly light, whereby  
We live with comfort, and with comfort die.”

To its influence we are indebted for the institutions which care for the sick, feed the hungry, clothe the naked, and send the tidings of salvation to the distant and dark-minded idolater. And that which the Bible has done and does for us, it is fitted to do for every nation under heaven. In proportion as it is known and loved, and its precepts obeyed, “it will tend to diffuse such influences more and more, till the whole world shall be transformed by its power.

The individual Christian (for the reception of the Bible is a test of piety.) drinks into the spirit of pious David :—“O how love I thy law ; it is my meditation all the day.” The Christian receives the Bible as a message from God ;—sweet, because it is from him. It is like prayer, communion with God. In prayer, we speak to God ; in the Bible God speaks to us. There he enlightens our ignorance, dissipates our doubts, calms our fears, subdues our passions, cheers us with his promises, supports us with divine strength, and ministers to us motives to stand steadfast in the gospel, and to run with patience the Christian race. Some of the most distinguished and pious persons, have been most eminent for their attachment to the Scriptures. Tertullian, after his conversion, was engaged night and day in reading the Bible, and learned much of it by heart. Zuinglius wrote out the Epistles of Paul, and committed them to memory. Bonaventura copied out the whole Bible twice, and could recite most of it word for word. The celebrated Witsius was able to recite almost any passage of the Scriptures in its proper language, Hebrew or Greek, as the case might be, together with the context, and the most important comments that had been made upon it. The learned Sel-den, a few days before his death, sent for Archbishop Usher and another friend, and said to them, among other things, that he had surveyed most of the learning of this world ; that his study was filled with books and manuscripts on various subjects ; yet he could not recollect any passage out of infinite volumes, that he could think of with half the satisfaction which attended his contemplation of the sacred Scriptures. It has been the regret of several eminent men, at the close of life, that they had not studied the Scriptures with greater assiduity. Salmasius, who was one of the greatest scholars of his time, saw cause to exclaim bitterly against himself, in this regard. “Oh,” said he, “I have lost a world of time—time, the most precious thing in the world. Had I but one year more, it should be spent in perusing David’s psalms and Paul’s epistles.”

These messages from God!—adapted to all mortal emergencies—



sent from God specially with reference to human wants—to instruct us, to invite us, to encourage us, to warn us—how strangely do men neglect them! God speaks once, but they heed him not; twice, but they do not regard it. But a truly devout heart sees the adaptation of these messages to human wants. A truly pious soul feeds upon the word of God, and desires it—like the hungry man desiring his food, or the thirsty one drink. Instead of being satisfied that he has read it once, and thinking he knows all that is to be found within the covers of his Bible, the man of God goes to it again and again, anxious to take another draught from the fountain that has so often quenched his thirst, and to bathe again in the living waters, by which he has so often been refreshed. And he who communes with his people through his word, rewards this diligent search, by opening their understandings to the word, and by unfolding the word to their understandings. It is astonishing how the Scriptures increase in beauty to the mind of him who is diligent in perusing them; and what comfort and support they bring to him, to whom they are applied with power by the Holy Spirit. Many a Christian, many a poor and untutored Christian, has a passage marked here and there in his Bible, concerning which he will tell you, on some day never to be forgotten, it opened to him with peculiar freshness and beauty, comforting, alleviating, soothing, delighting him: on whose sweetness he has lived ever since, and whose abounding consolations will, in all probability, be to him a support and stay, till he exchanges time for a blessed immortality. Bishop Ridley, of blessed memory, says of his own practice and the happy fruit of it:—"The walls and trees of my orchard could they speak, would bear witness that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof, I trust, shall carry me to heaven."

Communion with God in the Scriptures and in prayer, is among the few things which we shall contemplate without a sigh of regret, when we come to review life from a dying bed—that test of the true character of human actions. O that there were among Christians, more of this habit of divine communion. O that we had more of that experience, which would lead us to say with David, "O how love I thy law: it is my meditation all the day."

The subjects of which the Bible treats, commend them to our attention. The interest which they have for us as human beings, opens a passage for them to our hearts. Even matters of common and secular concern, when they are treated of in the Scriptures, are invested with a dignity and sublimity, because God is associated with them—because

they are viewed in the Scriptures from a new point—from some relation to God, to his character and his purposes. A religious element is introduced into them. Whatever topic contained in the Bible becomes a matter of our meditation as in these presented, we find an interest in contemplating it, which is rarely equalled under any other view. The histories of the Bible not merely detail series of events, as in profane writers; but exhibit God in history. The prophecies are not merely wonderful announcements beforehand of things which shall hereafter come to pass; but wonderful announcements in which God walks before us in his majesty, showing that he is an omniscient God, and that he knows the future as well as the past and the present. The instructions concerning human life and conduct are not mere empty precepts, or founded only on the doctrine of utility or prosperity; but, every precept, issued to a human being, is issued with reference to that being as a creature of God, accountable and immortal; with the offer of infinite rewards to the obedient, and the threatenings of God's displeasure to the disobedient. The teachings concerning a judgment day and a future state, and concerning the connection of our present acts with our future well-being, are not presented merely to satisfy a vacant curiosity, but as matters of everlasting interest to our souls. And it is on account of the religious tendency of the reading of the Scriptures, that pious persons, in every age, have so much recommended it and delighted in it. Reading the Scripture is like seeing God reflected in a mirror. It is like looking through the curtains, in front of which men are performing all sorts of duties, and seeing God distinctly behind them. It is like going into scenes, where you had expected to see nothing but what is human and common and perfectly familiar; but finding the whole place, unexpectedly, illuminated by the divine presence.

It is a striking peculiarity of the Bible that it ever opens some new view before us; so that a passage which has been read a hundred times will often spread before us a fresh field of divine light, comfort or beauty, and we shall wonder that we never saw it so before: either, because God designs in that way to reward the diligent reading of his word; or, because our minds have come into a new state, better fitted to discover and appreciate these higher views; or, because it is the nature of divine truth, as of its author, to shine upon men more and more, growing brighter and brighter till the perfect day. It is on this account that many of the people of God, the poor and the unlearned, as much as the wise, have taken pleasure in perusing and re-perusing the word of God. Erasmus, speaking of Jerome, says, "Who ever learned by heart the Scripture, or imbibed, or meditated upon it, as he did?" The emperor Theodosius

wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius, the second, dedicated a great part of the night to the study of the Scriptures. George, Prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, king of Aragon, read the Scriptures over, together with a large commentary, fourteen times. Cromwell, Earl of Essex, in a journey to and from Rome, learned all the New Testament by heart. Dr. George used to read fifteen chapters of the Scriptures every day—five in the morning, five after dinner, and five before he retired to bed. Mr. Jeremiah Whitaker usually read all the epistles in the Greek Testament twice every fortnight. Sir Henry Wotton, after his customary devotions, used to retire to his study, and there spend some hours in reading the Bible. Sir John Startop, amidst his other avocations, made the word of God so much his study, that it lay before him night and day. M. de Renty, a French nobleman, used to read daily three chapters of the Bible, on his bended knees. Lady Frances Hobart, read over the Psalms twelve times every year; the New Testament three times, and the other parts of the Old Testament once. Susanna, Countess of Suffolk, for the last seven years of her life, read over the whole Bible twice annually. Mr. Roger Cotton read the whole Bible through, twelve times in a year. Joshua Barnes is said to have read a small pocket Bible, which he usually carried about him, a hundred and twenty times over. The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. A poor prisoner, confined in a dark dungeon, was never indulged with a light, except for a short time when his food was brought to him. In those brief intervals of light, he used to take his Bible and read a chapter, saying that he could find his mouth in the dark, when he could not see to read. Henry Willis, a farmer, who lived to the age of eighty-one years, devoted almost every hour that could be spared from his labor, during so long a life, to the devout and serious perusal of the Scriptures. He had read with the most minute attention all the books of the Old and New Testaments eight times over; and had proceeded so far as Job in his ninth reading, when he was broken off from his pious employment by death. Edward Smith, a laborious mechanic, used to spread his Bible upon a chair, and read it on his knees, imploring divine light as he proceeded. When the celebrated Dr. Johnson was on his death bed, he sent for Sir Joshua Reynolds, saying that he had three requests to make of him. The first was that he would distribute thirty pounds to certain objects of charity which he designated: the second, that he would never paint, on the Lord's day; and the third, that he would read the Bible as often as he had opportunity; and especially on the Sabbath.



Those persons who are the most ardent lovers of the Bible, and the most diligent readers of it, are generally the most growing Christians. Why should they not be? A man is known by the company he keeps, and a man becomes like the company he keeps.

It is an important consideration, that he who loves the word of God and abounds in the reading of it, will be effectually kept from frivolous and unprofitable reading; and will be greatly assisted in restraining sinful thoughts. That communion with God which is connected with the reading of the Bible, imparts to the soul a taste which elevates it above what is common and vain, false and wicked. A man who loves God, and communion with God, will not love that which is opposed to God; as, on the other hand, he whose chief delight is in that which is false and frivolous, and wicked, will not love communion with God. Hence it is, that a man's feelings towards the Scriptures are a test of his piety—a moral test, by which every one who lives in a land where the Bible is known, is and will be, to some extent, and in some measure tried. Our feelings towards the Scriptures are an index to the state of our hearts in respect to God, by whom the Scriptures were inspired, and whom the Scriptures reveal. He who has no love of the word of God, and no special respect for it—who suffers day after day to pass over him, in which he reads the newspapers, and professional books, general literature and fiction—and yet the Bible has no place in his reading—is he a child of God? Hear the pious David—"O how love I thy law! it is my meditation all the day." Blessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night." "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth." "Thy word is a lamp to my feet, and a light to my path." "Thy word is very pure: therefore thy servant loveth it." "I rejoice at thy word, as one that findeth great spoil." "More to be desired than gold—sweeter than honey and the honey comb."

Could we succeed in introducing the Bible every where, and in having it read and pondered, understood and digested thought upon and reduced to practice, in all nations and all languages, the world would soon be healed of its manifold disorders, and sin would begin to disappear. The universal and thoughtful reading of the Bible, with an application of its precepts to human life, would banish idolatry from the earth. It would destroy the system of Popery, which now holds so many thousands in a degrading and degraded bondage, and hangs, as a heavy and ominous cloud, around the horizon of Christendom. If the word of God is introduced to its proper supremacy, error will begin to hide its head, and truth to stand forth triumphant. The blessings of a Christian civilization which we enjoy—the blessings, apart from the

evils which spring from opposite sources—would be universally diffused. The gospel, with its glad sounds, would be heard from one end of the globe to the other. No war would break the harmony of the nations. The institutions of learning and benevolence would become general, and man stand forth, no more ignorant, besotted, polluted, unjust, and an enemy to his fellow man, but refined, Christianized, benevolent, wise, holy, the image of God, “an heir of God, and a joint heir with Jesus Christ.” The Bible has been translated into more than a hundred and fifty different languages, capable of reaching at least three-fourths of the world’s population. Let the gifts of the benevolent pay for its distribution in our own and heathen lands; and it will not be circulated in vain. The missionary sent forth, may die on his passage; or after a few months, he may perish in a sickly clime. But the Bible which is sent forth into the world cannot die. It may live a hundred years, in a pestilential clime, among savage men and the enemies of God; and still, through the Divine Spirit, it may send abroad its peaceful and life-giving influence, and prepare souls for glory. We are called upon to put it into circulation, and God will take care of the result. Let us give, that others may enjoy the bible; and let us make a proper use of those which are in our own hands, that the engrafted word may save our souls, and that we may be made wise unto salvation.

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## HUMAN MORTALITY.

THE uniform calculations of the most eminent students of statistics are, that our earth contains about one thousand millions of human beings, and that thirty-three years constitute a generation, and, therefore, that in every thirty-three years one thousand millions die. This will be:

- For each year thirty millions;
- Each day, three thousand four hundred;
- Each minute sixty, and
- Each second one.

Who among us will form a part of the thirty millions? who shall die this year? Who is ready? who is sure that he will not die during the coming minute? Is it not important—infinately important—to ensure His friendship who “has conquered death;”—and in whom if any man believe, though he were dead, yet shall he live again?”

## THE SUNDAY SICKNESS.

BY REV. DR. BELCHER.

PERHAPS our readers have heard that some parts of our Western States are visited this year with far more than an ordinary degree of sickness, in the forms of fever, ague, diarrhœa, &c. In some places our houses of worship have been closed on the Lord's day, because there were not brethren enough in health to sustain worship ; while, it is believed that in many instances persons have literally died for the want of attention which could not be given them by their sick connections.

But though the prevalence of ordinary sickness and death in the midst of the plenty which has crowned our borders, might suggest many profitable reflections, yet our object is to direct public attention to another kind of sickness, which, it is feared, is rapidly extending itself over our whole thirty-one States, and if not speedily arrested in its career, is likely to prove an unprecedented calamity in our beloved country, producing lethargy and death. No account of it is to be found in our popular works on medicine, and it may be considered as a somewhat remarkable fact that comparatively few of our physicians seem acquainted with its existence ; or if they meet with it at all, leave it to the operations of nature to produce a cure, which cure is never likely to be so effected.—The ignorance of our physicians generally on the subject may be accounted for by the fact that the wisest men among us seem rather to regard the disease as of a *moral* rather than of a *physical* character, in which opinion the present writer entirely concurs.

The disease of which I am speaking is of the intermittant kind, usually seizing its patients with violent paroxysms every seventh day, the very day on which the laws of God and man prohibit labor. On this account we have called it *the Sunday Sickness*, and among some learned brethren we have heard it spoken of as *Diei Domini Morbus*. Inasmuch as it is usually preceded by great coldness, it has been supposed to be a kind of ague, but the usual shiverings of that disease seldom make their appearance. It is remarkable, too, that by a strong effort of the will, with the eyes and the heart directed to heaven, the patient can at any time ward off, or drive away every symptom of the disease.

Usually the disease commences its mischief previously to the patient's rising from his bed on the morning of the first day of the week ; and he is generally, as a consequence, indisposed to rise till a much later hour than usual. It begins with great coldness in the region of the heart ;



this is followed by dulness in the head, which stupifies the brain ; and is succeeded by unpleasant signs of lethargy and yawning. The limbs often lose their power, so that the sufferer is frequently prevented from going up "to the house of the Lord ;" or if he is found there at all, he is late in his entrance, shews in his movements that he feels little interest in what is going on, and will often sleep under the most able and striking sermons. The disease is infectious, and it is remarkable with what facility one friend will convey it to another. Never was it more important for an ancient Israelite to avoid too near an approach to a leper than that we should not "touch the garment here spotted by the flesh."

There are two very remarkable facts connected with the persons afflicted by this disease. The one is, that it seldom seems to afford grief to the persons afflicted by it. The loss of time, of the best society, and of the richest enjoyments on any other day, would assuredly give much pain. But we have seen persons rather pleased than otherwise to have an excuse for indolence on the Lord's day ; and they have smilingly remarked during the week, that their sickness prevented their being at church on the last Sabbath. The other singular fact connected with this matter is, that the disease is never known to last so long as twenty-four hours. On Monday and the five following days, the body and the mind both seem in full and vigorous exercise. It has indeed been thought by some very discerning persons that during the week a rigid scrutiny would detect a constantly existing fever, which the angels who look on are disposed to call *the worldly fever*, because it indisposes the patients for "angel's food," and is apt to make them feel somewhat chilly when the hours of secret retirement or of family devotion are at hand.

It may be expected that this description of an extending disease should close with a prescription, and without the least pretensions to infallibility, we will give one from "The Great Physician," which cannot fail. We recommend then, the constant study of a book which one who well knew it, declared to be "more to him than his necessary food," and "sweeter than honey or the honey comb." We farther strongly urge a diligent study of the character and conduct of "a great cloud of witnesses," who, though residents in heaven, constantly see our conduct on earth, and would remind us that while they lived they had to endure hardships, to deny themselves, and to gird up their loins to oppose their foes and temptations, and now encourage us to do the same. Above all, would it prove useful that all such persons should ever live "as seeing Him who is invisible." What an extraordinary change would take place in our feelings and conduct if our eye were always on God, and we remembered that his eye is always on us ! It would be a mighty power

operating on us, destroying alike *the Sunday sickness*, and *the worldly fever*. Will my readers kindly try this prescription, and report its results in the Baptist Memorial? In the mean time, let the good old-fashioned lines of Dr. Watts be committed to memory, and repeated twice or thrice a day—

“O may this thought possess my breast,  
Where'er I rove, where'er I rest;  
Nor let my weaker passions dare  
Consent to sin, for God is there.”

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REV. DR. MANNING.

In the Rev. W. Hague's excellent “Historical Discourse,” we meet with the following anecdote of Dr. Manning:—

It was the delight of Dr. Manning to aid the needy, and to throw the sunshine of Christian sympathy around the path of the afflicted. His knowledge of the world, his courtly manners, his Christian meekness, combined with great generosity of character, enabled him to move at ease with every class of society, and to promote the good of all. In a recent memoir which forms an elegant tribute to his memory, it is stated that he enjoyed the confidence of the general commanding in his department, and in one instance in particular, had all the benevolent feelings of his heart gratified, even at the last moment, after earnest entreaty, by obtaining from General Sullivan an order of reprieve for three men of the army, who were sentenced to death by that inexorable tribunal, a Court Martial. The moment he obtained the order revoking the sentence, he mounted his horse at the general's door, and by pushing him to his utmost speed, arrived at the place of execution at the instant the last act had begun, which was to precipitate them into eternity. With a voice which none could disobey, he commanded the execution to stay, and delivered the general's order to the officer of the guard. The joy of the attending crowd seemed greater than that of the subjects of mercy; they were called so suddenly to life, from the last verge of death, they did not, for a moment, feel that it was a reality.

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The great end of all our being is to glorify God.

## EXPLANATION OF CERTAIN PHENOMENA SUPPOSED TO BE SUPERNATURAL.

In addition to what we presented in a previous No., we add :—

5. The following account of the effect of atmospherical refraction is extracted from the Bakerian Lecture, written by Professor Vince, and read before the Royal Society, Nov. 15, 1798. The effects of atmospherical refraction were observed by him at Ramsgate, August 1, 1797, from about half an hour after four o'clock in the afternoon till between seven and eight. The day had been extremely hot, and the evening was very sultry ; the sky was clear, with a few flying clouds.

“Directing my telescope at random, to observe any objects which might happen to be in view, I saw the top of the masts of a ship above the horizon ; at the same time also, I discovered in the field of view two complete images of the ship in the air, vertical to the ship itself, the one being inverted, the other erect, having their hulks joined. The phenomenon was so strange, that I requested a person present to look into the telescope and examine what was to be seen in it, who immediately described the two images as observed by myself. As the ship was receding from the shore, less and less of its masts became visible ; and I found, that as the ship descended, the images ascended. The next ship which I directed my telescope to, was so far on the other side of the horizon, as just to prevent its hulk from being seen ; and here I observed only an inverted image of part of the ship. These images would suddenly appear and disappear very quickly after each other ; first appearing below, and running up very rapidly, showing more or less of the masts at different times as they broke out. As the ship was descending on the other side of the horizon, I continued my observations upon it ; when I found, that as it continued to descend, more of the image gradually appeared, till the last image of the whole ship was completed, with their mainmasts touching each other ; and upon the ship descending lower, the image and the ship separated.” In another instance, Professor Vince observes, that two images of a ship could be seen before the ship itself was visible, when the whole ship was actually below the horizon. The same author mentions several other instances of atmospherical refraction, which our limits will not permit us to insert.

Without entering into any farther philosophical disquisition on this subject, we presume, that our readers will be fully satisfied that the appearance of the images of ships, or any terrestrial object in the air, is



neither preternatural nor ominous, and is as really within the ordinary laws of the system we inhabit, as the Rainbow, or the Aurora Borealis. It must be, however, acknowledged and lamented, that persons of eminent learning and piety have published accounts of these ærial spectra, with a superstitious interpretation of their signification annexed. Dr. Short, who compiled a chronological history of meteors, &c., has inserted the following narrative. "January 1, 1254, at night, the moon being eight days old, and the sky clear, was clearly and plainly seen in the air, a prodigious large ship, which, after some time, seemed as though the boards and joints were loosed, and then vanished. A severe cold winter followed, till St. Gregorie's in March. There was so great a murrain and death of sheep, that in many places about half died, &c."

Mr. Cotton Mather, in his *Magnalia Christi Americana*, after relating the loss of a ship which was freighted at New Haven for England, in the year 1646, and foundered at sea soon after her departure, proceeds with the following narrative: "The spring following, no tidings of these friends arrived with the ships from England; this put the godly people on much prayer, both public and private, that the Lord would (if it was his pleasure) let them hear what he had done with their dear friends, and prepare them with a suitable submission to his holy will. In June next ensuing, a great thunder storm arose out of the north-west, after which (the hemisphere being serene) about an hour before sun-set, a ship of like dimensions with the aforesaid, with her canvass and colors abroad, appeared in the air, coming up from our harbor's mouth seemingly with her sails filled under a fresh gale, and sailing against the wind for the space of half an hour. At length her main-top seemed to be blown off, then her mizen-top, then all her masting seemed blown away by the board. Quickly afterwards she overset, and so vanished into a smoky cloud, which, in some time, dissipated, leaving, as every where else, a clear air."—"Mr. Davenport, in public, declared to this effect; that God had condescended for the quieting of their afflicted spirits, this extraordinary account of his sovereign disposal of those for whom so many fervent prayers were made continually."

It may, probably, be expected that some particular notice should be taken of the appearance said to have been exhibited by the moon, as mentioned in a previous number. It is stated that there was the resemblance of a cross hovering over the moon, and that after this, three moons were seen distinctly, &c. The meteors called Halo, Parhelion, Paraselene, the former of which appears under the form of luminous circles around the sun and moon, and the latter as mock suns and mock moons, are too well known to require a formal proof of their frequent occurrence. The halo or corona is likewise often seen encircling the planet Jupiter, and some of

the larger of the fixed stars. When there are more luminous circles than one, they sometimes intersect each other at nearly right angles ; and such a circumstance might, by the eye of a common observer, be easily imagined to resemble a cross. But granting the observation to have been accurate, it is neither new, nor singular, since those meteors have assumed the form of a cross on the face of the sun ; and in the year 1677, May 17, a cross was seen on the moon, one of the arms of the crossbar being parallel, and the other perpendicular to the horizon. The Parhelion, or mock Sun, is a meteor that has been repeatedly noticed by philosophers from the time of Aristotle to the present day. Three, four, or more mock Suns have been seen at the same time, and although we have not so many instances to produce of the Paraselene, or mock Moon, yet Dr. Short has recorded that five moons have been seen at one time. M. Cassini saw three in France, and Mr. Musschenbroek an equal number in Holland. These meteors cannot be seen in distant places at the same period of time, which may partly account for the small number of histories of these phenomena that are on record. After the details which have been given, the explanation of these "awful visions" is simple and obvious. It is probable, that at the time when captain Jones was contemplating with astonishment the appearance of ships in the air, several ships were passing at a distance, and these, from the particular constitution of the atmosphere at that period, were represented as being not very remote from Milford Haven. Their quick motions might be mistaken for naval manœuvres, and to a mind under the influence of surprise and consternation, a cloud in a fantastic shape might be easily metamorphosed into an angel with a trumpet. Nothing farther seems necessary, by way of explanation of the appearance said to have been exhibited by the moon, than what has been already offered under that head. To render the preceding discussion more generally useful, we shall subjoin a few observations.

1. There exists in human nature an extraordinary love of the marvellous, an insatiable curiosity after new and rare occurrences, and an eager inquisitiveness into futurity, which have too often misled men into the most glaring follies, and sunk them in the most abject superstition.

Learning, aided by experience, will greatly abate and moderate that wonder and consternation which new and singular events have a tendency to excite in perverted and undisciplined minds ; and will teach them to reflect, to inquire, and to examine, before they characterize phenomena which they do not understand, as the effects of supernatural agency. The sacred scriptures give no encouragement to divination nor superstition ; they are, on the contrary, admirably calculated to restrain and

circumscribe the inordinate sallies of a disordered imagination, which are generally as remote from serious piety as they are contrary to true wisdom and soundness of mind. But whatever reason, learning, or religion may have suggested, there has been and still continues, a strange propensity to discover preternatural effects and miraculous interpositions on the most ordinary occasions; to make every remarkable dream prophetic; to announce the impressions made on disordered bodily organs, or on a disturbed imagination, as visions from God; and to fill the air and the earth with prodigies, omens, and presages. This disease of the human intellect is as extensive as it is pernicious; since it is not confined to a few individuals of some particular age or nation, but it is the error of the world, and has prevailed in different degrees during every period of time: hence it may be found among Jews and Gentiles, Christians and Mahometans, ancients and moderns, learned and simple; there having been almost a general consent to establish this sort of folly and delusion upon principle.

2. The Pagan world was infested, and almost overrun, with oracles, soothsayers, diviners, astrologers, and a whole tribe of similar impostors, who held mankind in a state of timid subjection, and rendered them at all times subservient to any interested or wicked purpose, which the crafty and designing priest or politician found expedient. The greater part of mankind was thus "led captive by Satan at his will;"—"the god of this world having blinded their eyes," that he might establish idolatry more firmly upon the basis of superstition. Indeed, idols, sacrifices, and the complicated ritual of paganism, are banished from our temples; but many of the vanities of heathenism are not only tolerated but cherished by multitudes who call themselves christians.—When these persons are informed that, in the most prosperous periods of the Roman republic, matters of the highest importance were often determined by the flight of birds, the pecking of chickens, and certain appearances exhibited by the entrails of slaughtered animals; that an eclipse of the sun, or moon, a thunder storm, the croaking of a raven, or an imaginary voice in the air, have modified or suspended the most solemn deliberations; they are surprised at their weakness: yet the same persons will manifest a blind credulity to the tales of visionaries, prophetic dreamers, "observers of times," and expounders of prodigies. It appears very improbable to us, that birds or beasts should be endowed with prophetic powers, and that the governor of the universe should write the fates of empires and individuals upon the bowels of a victim offered in sacrifice to demons: yet is it more probable that he should reveal the fortunes of kingdoms, or the events of battles, or the



calamities of private persons, by spectres in the air ; or delineate them upon the surface of the sun, the moon, or the stars ? The heavens do, indeed, declare the power and glory of God ; but the Bible has no where taught us to look up there for the revelation of future events, or an authentic declaration of the divine will, on subjects moral or political.

3. If the greater part of mankind be very incompetent judges of what physical phenomena are natural, and what supernatural, they are still less qualified to give an authentic interpretation of the specific intention and design of Divine Providence in the production of them. Let us suppose that ships, or armies, or any other aerial spectra present themselves to the eye, by what authority are these, or any more remarkable meteors, declared to be a sort of herald at arms, denouncing the divine vengeance against a city or a kingdom ? Why is every thing, which the unlearned choose to call a prodigy, clothed in the habiliments of death, and indicative of nothing but calamity ? No sufficient reason can be given, from observation, from history, or from divine revelation, why these appearances, if they signify any thing, may not as often be signs of peace and prosperity, as of famine, pestilence, or the sword. To concede the rest, they are very equivocal, ambiguous, delusive oracles, which may be made to utter any prediction that the fancy of the interpreter may dictate. They are like mercenary soldiers, ready to fight on any side, and are always disposed to serve the purposes of those who know best how to manage them. The pretensions of the expounders of omens, prodigies, &c. are commonly weak and absurd : sometimes they are presumptuous and impious, like the false prophets of old who spake in the name of the Lord, when the Lord had not sent them.

When Zuinglius, the great reformer, was slain in battle, the opposite party having found his dead body, treated it with great indecency, and, at length, burned it. The heart of Zuinglius being found entire among the ashes, his adversaries interpreted this circumstance as indicating uncommon hardness and stubbornness of mind ; while his friends concluded, from this fiery ordeal, that his heart was nobly stout and sincere. Thus, when men are under the power of love or hatred, hope or fear, indifference or bigotry, their predictions and interpretations will be tinged with the predominant dispositions of their minds, and they will make the mystic characters of the Almighty speak in the language of human passion and infirmity.

4. That state of mind by which men are induced to look for prodigies and supernatural agency, in every new or unusual occurrence, tends powerfully to draw them away from an habitual and sober attention to the word of God ; and by seducing them into superstition or enthusiasm,

to conduct them finally into error and apostacy. Let a man once fancy that he is favored with visions, or is endowed with a faculty of interpreting omens, and he is placed beyond the possibility of rational or scriptural conviction; for it is vain to press him with arguments who has a prodigy, a miracle, or a revelation, to object against any conclusion that may bear forcibly upon his principles or practice. But the mischief is not always confined to the individual, for fanatics and visionaries carry a principle of contagion along with them: and when a man has got a tale of wonder ready, on suitable occasions, to communicate to his followers in private, or his admirers in public; and when these are mingled with the motives to faith and hope, to fear and repentance; the gospel of Christ is polluted and degraded by the mixture of these vain conceits: and this false and dangerous measure, is substituted for the scripture standard of truth and error, of good and evil. Hence it follows, that men become more earnest about fictions and fancies, visions and voices, than in studying their duty: they meditate more seriously on pretexts, omens, and prodigies, than on the divine admonitions: and a comet, or a meteor, will excite more solemn thoughts than the scriptural account of hell. This erroneous turn of thinking is as inimical to peace and comfort, as it is injurious to the nature of true religion. When men live in a state of servile fear and timorous apprehension, falling into dismay and consternation at every unusual phenomena in the air or commotion of the earth, and concluding that wrath and judgment are by these appearances denounced upon them; such a state of mind has a tendency to extinguish all high and generous thoughts of God, and to reduce religion under the bondage of an abject and gloomy superstition. This is exemplified throughout the whole history of paganism; and as many of its delusions and irreligious practices were transferred into the christian church, they were gradually propagated with the progress of popery, till the Roman communion became the nursery of those "signs and lying wonders," which have polluted and disgraced christianity through so many ages. If among other benefits of the reformation we have learned that the Bible contains the religion of Protestants, it is high time that we renounce all other oracles but those which are inspired by the Holy Ghost: and in these we shall find abundant information concerning the signs which indicate the divine displeasure. Let those who would be "wise above what is written," fear, lest, in forsaking the lawful and authorized mode of instruction, they should be permitted to fall into "strong delusions, to believe a lie," and become the sad victims of their wilful credulity. The genius of christianity is modest and submissive, teachable and gentle, the parent of peace, serenity, and steadfastness;

and in proportion as it predominates, it inspires the "spirit of love, of power, and of a sound mind."

When the fear and love of God are prevailing principles in the mind ; when we "set the Lord always before us," and live under a lively impression of his perpetual omnipresence ; when, by holy desires and devout affections, we hold an intercourse with heaven, and thereby are animated to abound in every good word and work ; we shall live and move in an element where these gross and senseless chimeras can never ascend to intercept the beams of heavenly wisdom, or distract and agitate a heart united to God through Jesus Christ.

### THE BAPTISMAL DOVE.

BESIDE a bright New England stream,  
A youthful pastor stood,  
And gathered there, a lowly band  
Pressed round him near the flood.

His pallid brow upraised to heaven—  
His dark eye closed in prayer—  
His voice the only sound that stirred  
The Sabbath's quiet air.

"I go baptizing in Thy name,"  
The young disciple said,  
And joyfully the ransomed ones  
Into the stream he led.

Strong men and matrons calmly passed  
Into the yielding wave,  
And white-robed maidens follow'd Christ  
Low in the watery grave.

And young men in their vigor,  
Despising all for heaven,  
And blooming children, unto whom  
The Comforter was given.

The rite performed, out from the wave  
The joyful pastor came ;  
"Go now, rejoicing on thy way,  
Ye followers of the Lamb."

West Dedham, Mass.

But while he spoke, the air was stirred  
The holy scene above,  
And o'er the shepherd and his fold,  
Hovered a snow-white dove.

Spreading his pure wings o'er the scene,  
He soared away to heaven ;  
But by his fleeting presence there,  
Rich memories were giv'n,

Of Him who in our nature came,  
His glory laid aside,  
And to fulfil all righteousness,  
Was plunged beneath the tide ;

And over whose devoted head,  
The Spirit, like a dove,  
Witnessed to unbelieving hearts  
That Christ was from above.

The day—the scene—the rite was one,  
The anthem and the prayer,  
The emblem of the Comforter—  
All but the voice was there.

E'en that was given—a 'still small voice'  
The secret soul within,—  
"He that is not ashamed of me  
I will acknowledge him."

J. D. C.

Pleasant and kind words, if they be sensible and well-meant, are cords by which all men may be led.



## DYING SCENE OF BOARDMAN.

ONE Wednesday evening, when Mr. Boardman was extremely weak and was not expected to continue long in this world of sorrow and of sin, he was carried to the water side to behold what was to him one of the most interesting scenes that could be witnessed upon the earth. He was so feeble, as he lay upon his couch, that to prevent him from fainting, his friends had to make continual use of a fan and of a smelling bottle. There in a far distant heathen land, in the clear waters of a beautiful stream, which flowed by many a heathen temple, and just as the setting sun was gilding with its last rays the distant mountains and the tops of the tall pagodas, he had the inexpressible delight of seeing thirty-four converted Karens buried with Christ in the sacred ordinance of baptism. After this he seemed to feel as if his work was done, as if he could say with a sincerity, equal to that of Simeon of old, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

On their return home, the next day he and his wife with their companions, were overtaken by a heavy thunder storm. The rain came down with great violence. As there was no house nor other shelter at hand, they were obliged to remain exposed to the severity of the storm.—They covered Mr. Boardman with blankets, and held over him an umbrella, but all to no purpose. Here the dying missionary was compelled to remain, until his pillows and bed were drenched with the rain. They hastened on, and after passing through deep trials they finally reached the boat. Mrs. B—, in a letter to her husband's parents, gives the following deeply affecting account of his last moments :—

"We hastened to the boat which was only a few steps from the house. The Karens carried Mr. Boardman first, and as the shore was muddy I was obliged to wait till they could return for me. They took me immediately to him ; but O the agony of my soul, when I saw the hand of death was on him ! He was looking me full in the face, but his eyes were changed, not dimmed but brightened, and the pupils so dilated that I feared he could not see me. I spoke to him—kissed him—but he made no return, though I fancied that he tried to move his lips. I pressed his hand, knowing if he could he would return the pressure ; but, alas ! for the first time, he was insensible to my love, and for ever. I had brought a glass of wine and water already mixed and a smelling bottle, but neither was of any avail to him now. Agreeably to a previous request I called the faithful Karens, who loved him so much, and whom he loved unto death, to come and watch his last gentle breathings, for there was no struggle.

## DREAM OF THE JUDGMENT.

BY THE EDITOR.

Methought I wander'd far away,  
Where nature smil'd in loveliness;  
Her silver streams—their cascade spray,  
Her hillocks, vales—their flowr'y dress—

Her music of the sweetest sound,  
Her verdure, fragrance, beauty, joy;  
Were spread in rich profusion 'round,  
Her thronging tenants to enjoy.

The child, the youth and silver'd age,  
The rich, the great, the gay, the proud,  
The poor, the ignorant, the sage;  
Were actors in that motley crowd.

I saw them running for a prize,  
All eager, anxious to succeed,  
They grasp'd; but what was their surprise,  
To fail, when nothing did impede.

Large numbers sought, in shining gold,  
The priceless treasure of the skies,  
Unheeding want—distress untold,  
And deaf to widow's, orphan's cries.

While others strung the harp and lute  
And rang'd in pleasure's charming bowers,  
Or, stain'd with vice, were dissolute,  
Embitt'ring all their lonely hours.

For laurel wreaths, did others seek,  
Aspiring to the diadem,  
And never would they, *could* they speak,  
Of richer crowns on high for them.

A very few were faithful—true,  
Who rais'd their eyes and hearts above,  
That their *Redeemer lives*, they knew ;  
Their souls expanded with his love.

The brilliant sun-beams shed their rays,  
Upon those millions of mankind,  
Illuminating in a blaze,  
The wondrous beauties there combin'd.

How bright, and blooming every thing,  
How lively all—how unconcern'd,  
How cheerily their notes they sing,  
How few, the coming storm discern !

While wond'ring at this novel scene,  
I saw above the mountain's crest,  
A cloud arise with sombre mien,  
In dismal, darkest garments dress'd.

The firmament is ting'd with gloom,  
While distant thunders low and deep,  
Premonish of a fearful doom,  
And make death chills o'er all to creep.

At last, the multitudes, amaz'd,  
Stood gazing at the threat'ning scene ;  
They trembl'd, as their eyes they rais'd,  
On dangers strangely unforeseen.

The heavens are clad in deeper gloom,  
Thick darkness veils the earth and sea,  
Red lightnings glare, and thunders boom  
Jehovah's firm—severe decree.

The tempest rag'd and rush'd and roar'd,  
The earth's foundations trembl'd—groan'd,  
Electric fires in torrents pour'd,  
God's thunders crash'd—all nature moan'd !



But O ! that deaf'ning—awful blast !  
The judgment trumpet's fearful sound !  
The elements all stand aghast,  
Their utmost roar is quickly drown'd.

The mountains—rocks—are rent in twain,  
And shakes the earth from pole to pole,  
Volcanoes, earthquakes, hurricane,  
With flaming, flashing, vengeance roll.

*Come, Come to Judgment !* now resounds,  
Terrific, grand, throughout the world,  
And Ocean, from her utmost bounds,  
Her ghastly, pallid treasures hurl'd

The grave, unlock'd, gave up her dead,  
O what a thrilling—solemn scene !  
I saw the souls of those, who bled  
For Christ, in garments white and clean.

And those, who never yet had pray'd,  
Came flying from the op'ning tomb !  
The fiends of darkness all obey'd,  
And rush'd, with fury to their doom !

Bright angels also hover'd 'round,  
And cheer'd the pious, fainting soul,  
The Judge descends in glory crown'd,  
His faithful soldiers to enroll.

As Christ appear'd upon the cloud,  
Surrounded by a flame of fire,  
As angels sung his praise aloud,  
A numberless—a heav'nly choir,

I look'd upon the plain, and O !  
What consternation and despair  
Poor sinners—*frantic !* justly so !  
Their anguish was too great to bear.

They fell upon their knees in pray'r,  
And plead that God their souls would save !  
I saw Domitian, Nero, there,  
Proud kings, and queens—the prince, the slave !

Some cried for mountains—rocks, to fall,  
And hide them from the dreadful eye  
Of *Him they pierc'd*—now all in all ;  
But far away the mountains fly.

The Saviour takes his judgment seat,  
And all must pass the solemn test !  
How many part no more to meet !  
How few prepar'd to join the bless'd !

The good are justifi'd—redeem'd,  
The evil are condemn'd to death !  
On one the bliss of heaven beam'd,  
The other curs'd, at ev'ry breath !

The Judgment rises—storms descend,  
The atmosphere is set on fire,  
Internal flames, earth's cov'ring rend,  
All things for ruin now conspire.

The flames above, below, now strike  
Upon the *Deep*, and moisten'd air,  
And follow such explosions ! like  
A thousand planets bursting there.

Terrific conflagrations ! vast !  
Ten thousand furnaces in one,  
Tremendous ! boundless ! flaming past !  
In molten, livid streams they run !

And O the sinner—where his soul !  
He's sinking in the pit of woe !  
Where waves of anguish ever roll,  
Where heav'nly zephyrs never blow !

## Monthly Record.

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### FOREIGN ITEMS.

AUSTRIA AND PRUSSIA.—We are happy to state, as we intimated in our last, that peace has been established between these two countries. Austria peremptorily demanded that Prussia should evacuate the Electorate of Hesse Cassel within forty-eight hours, or war would be declared. At the same time, a dispatch from Lord Palmerston arrived, intimating that, in case of hostilities, the other powers could not be neutral. This seemed to terrify both powers, and they thought it best to put their wits to work to make peace. A conference was held at Olmutz, and articles of agreement made.

All measures for the pacification of Germany were to be taken jointly by Austria and Prussia. These united powers were to send a battalion to occupy the Electorate of Hesse Cassel if the Elector could not come to terms with his subjects. Commissioners from both Austria and Prussia were to demand an immediate cessation of hostilities in the Duchies, and propose terms to Denmark. A new German constitution was to be formed at Dresden, the two powers having equal influence. The armies were to be reduced to the peace footing as soon as possible. This arrangement by the ministers of Austria and Prussia was ratified by the Sovereigns of the powers. In Prussia there was great opposition to this arrangement in the Chambers, and the ministers adjourned that body till Jan. 3, hoping that the excitement would be diminished. Austria also, without any reference to the Diet under which she formerly acted, proceeded to parcel out all the power between herself and Prussia, leaving out of the account entirely the smaller States. The latter fear for their independence. A part of them, with Austria at their head, had declared themselves the Diet. There are consequently three parties, Austria, Prussia, and the minor States, between which the Dresden Conference were to divide the spoils, while the *people* were opposed to the whole operations. The Conference was opened Dec. 23, and made an arrangement which we mentioned in our last. We doubt whether the affairs are yet permanently settled. The Austrian government is so arbitrary that great dissatisfaction exists among the people, which may lead to a speedy outbreak.

THE DUCHIES.—Papers of Jan. 18, state that the Holsteiners have made an unconditional surrender to the King of Denmark, through the instrumentality of the Austrian and Prussian commissioners. The army has been disbanded.

FRANCE.—Papers from Europe of Jan. 11, inform us that there was great excitement in Paris, in consequence of the resignation, *en masse*, of the ministry. This was caused by the great hostility existing between the President and Gen. Changarnier. The latter, contrary to the earnest protestations of the ministry, was allowed by a decided majority, to justify his conduct before the Assembly.



and was highly applauded. The ministry abruptly withdrew and resigned.—The President found it difficult to select individuals for a new ministry, who would accept of the offices tendered to them.

By papers of Jan. 18 :—Louis Napoleon appears to have gained, for the time being, a complete mastery over Gen. Changarnier and the National Assembly, and the General has been peremptorily dismissed.

ROME.—It is confidently stated that, should any difficulty arise in France, the republican banner would be instantly unfurled in Rome, and the French soldiers stationed there would be obliged to leave the city or be captured. It is said that the Pope has signified his intention to sanction the Queen's colleges in Ireland, and that his concession upon this point will be made the basis of a satisfactory arrangement between the Roman and English Governments. The American Protestants are allowed to have a chapel for religious worship in the city of Rome, while the English are obliged to be content with having one without the walls.

ENGLAND—GROWTH OF LONDON.—London has 300,000 houses, which cover an area of fourteen miles long and seven miles wide. Between the first of Jan. 1839, and Jan. 1850, 64,058 new houses were built, forming 1652 streets.

MEXICO—RAVAGES OF THE CHOLERA.—It appears that there died of cholera in Vera Cruz, 989 persons; in Jalapa, 2,287; in Coatepec, 790; in Misantla, 457; in Orizaba, 2,811; in Cordova, 512; in Tuxtla, 500; in Cosomaloapan, 300. Total, 8,646 All these places are in the State of Vera Cruz.

HER MINES.—Of the gold, silver, quicksilver, copper and iron mines of Mexico, it appears that the annual product is over twenty-six millions of dollars; of which, however, the silver mines yielded about twenty-four millions, and gold a million. Real estate in the country is valued at 720 millions, divided into 1,300 estates. Real estate in the city, 635 millions. Total, 1,355 millions of dollars. The number of political and literary periodicals in the country is 54.

CHILI—EARTHQUAKE.—Dec. 6, there was a violent earthquake at Valparaiso and other places, which lasted from fifteen to twenty seconds. It was the severest shock that had been experienced in Chili for many years. At Santiago it lasted sixty seconds. The dwelling houses were much injured. The decorations of the church of the "Compania" were defaced and broken. The palace of the Government was badly cracked in front. One person lost his life in the Plaza by a blow from a tile. An hour and a half afterwards another slighter shock was felt. The sound and the motion appeared to come from the North. The volcano of Portillo broke out in an eruption on the 5th of December—the day previous to the earthquake.

NICARAGUA.—We announced in our last, that this country had declared herself independent. News received since has confirmed the statement. Nicaragua was formerly a Province of Spain; but the people revolted, and have carried on a revolution, like our forefathers in this country. Spain has finally been driven out and been obliged to acknowledge the independence of her colony. Quite a celebration took place at Leon, the capital, on the 2d of October last, on account

of the recognition of the independence of Nicaragua by the Spanish nation.—Cannons were fired, bells rung, and Masses and Te Deums held in the churches all over the country.

### GENERAL ITEMS.

CONGRESS.—We remarked in our last that a bill for reducing Postage had passed the House of Representatives. At the time of our going to press, it had not passed the Senate, but we hope it will before the Memorial for March shall have reached its patrons.

The bill provides that there shall be a uniform rate of three cents postage on single letters weighing not more than half an ounce. On printed matter, not weighing more than two ounces, one cent. Newspapers within the State or Territory where published, half a cent. Within the county, or within thirty miles, free to subscribers. Bound books, not weighing more than thirty ounces, to be considered mailable. Fifty per cent is to be deducted from the postage of magazines, when pre-paid. Three cent pieces are to be coined. The bill provides a million and a half dollars to meet any deficiency in the revenue.—Jan. 29, the Committee in the Senate reported amendments, fixing rates of pre-paid letters at three cents for half an ounce, and five cents for half ounce letters not pre-paid. Postmasters' compensation not to exceed the amount of salary received for the year ending June 30, 1851. The provisions exempting newspapers from postage for thirty miles and reduction of fifty per cent of postage on magazines, if pre-paid, was stricken out.

A bill has passed for the relief of claimants seeking compensation for the French spoliations committed upon American commerce prior to 1800. The bill limits the compensation to *five million dollars*. When France assisted us in our revolutionary war, she did so on condition that we should assist her when in need. During her terrible wars under Napoleon with different States in Europe, she wished us to lend our assistance and interfere in European affairs; but the wise and noble Washington, then President of the United States, declined such interference, believing that we were not obligated by our agreement to aid France in her imperial struggles. Because we chose to be neutral, she took offence, and seized our ships wherever she could find them on the high seas. Our government encouraged merchants to go on with their trade, and intimated that they should receive reparation for losses, and at the same time encouraged resisting the French when attacked. Thus a kind of war was actually carried on between the two countries, though not formally declared. France will not make good the injuries, because we resisted, and our government feel that *they* are bound to make reparation as no one else will.

AUSTRIAN SMOKE.—The Austrian *charge* at Washington, Chevalier Hulse-mann, has taken exception at remarks made in Congress, derogatory to his own government. It is well known that President Taylor dispatched A. D. Mann to Hungary, at the time of the late revolution in that country, to watch the progress of events, and in case Hungary should be successful, to acknowledge her independence, in the name of this Republic. When the communication con-

taining his instructions was presented to the Senate, Mr. Hulsemann took exception to the epithet *iron rule*, the designation of Kossuth as an illustrious man, and disrespectful language used in respect to Russia, and entered a formal protest in the name of his Government, threatening the displeasure of Austria and Russia. Daniel Webster replied in a masterly manner, showing that Austria was instituting the same interference of which he complained, by taking exception to communications made between our two houses of Congress. He intimated that our government were willing to abide the destiny awaiting us from the indignation of Austria, and closed with a most scorching irony, referring to the fact that our principles of freedom have been largely incorporated into the new Austrian constitution.

LOSS OF THE ATLANTIC.—This noble steamship sailed from England the last of December, and had not, when we closed our number, been heard from.—There can be but little doubt that she, with her rich and inconceivably precious cargo, has been buried in the mighty deep, and many immortal souls have thus suddenly been ushered into the presence of their Maker. A general gloom pervades this city on account of the disaster. Our readers will remember that the President, an English steamer, was lost several years ago, and has never been heard from. The Columbia, one of the Cunard line, was afterwards wrecked on the American coast, and the passengers and crew saved. The Viceroy was wrecked on her first return trip last summer. Collisions have occasionally occurred, causing considerable loss of life. How important that, at all times, we should be prepared for a sudden exit from time into eternity!

NUMBER OF INHABITANTS IN NEW-YORK.—By the late census the number of inhabitants in this city is 515,394; number of dwellings 37,730. Average number of persons to each dwelling 13 5-8. BROOKLYN.—Inhabitants, 96,850; dwellings, 10,197. Average number to each dwelling 9 1-2.

REV. WM. CROWELL.—This brother has left the church of which he has been pastor at Waterville, Me., and taken the editorial charge of the Western Watchman, which has heretofore been ably edited by Rev. J. M. Peck, at St. Louis, Mo. Bro. Crowell was editor of the Christian Watchman before its union with the Reflector, and distinguished himself as a talented and spirited writer. We welcome his return into the editorial fraternity.

VERMONT BAPTIST STATE CONVENTION.—We acknowledge the receipt of the Minutes of the 25th Anniversary of that body, held at Townsend, in Oct. last. Resolutions were passed strongly disapproving of the operations of the American Bible Union, and highly commendatory of the American and Foreign Bible Society. The utmost harmony prevailed in all of the deliberations of the Convention. Rev. E. Hutchinson, of Windsor, President, H. Fletcher and J. C. Foster, Clerks.

THE STEAMER ATLANTIC.—Since writing the above in reference to that vessel, we have received intelligence that she was seen Jan. 2nd, four days from Liverpool, by a vessel which passed her. The Atlantic was going ahead at a rapid rate, and apparently in good order. This news will not relieve the public anxiety in reference to her fate.



## SCIENTIFIC INTELLIGENCE.

PROF. FARADAY has discovered that Oxygen is magnetic, and that this property is affected by heat. He supposes that the variation of the needle is caused by the action of solar heat upon this constituent of the atmosphere.

VELOCITY OF THE ELECTRIC FLUID.—Prof. Loomis has shown that this fluid passes on the wires of the magnetic telegraph 19,000 miles in one second, passing around the globe in a little more than a second.

GAS FROM WATER.—Mr. Paine, of Massachusetts, it is well known, announced, some time since, that he had made the wonderful discovery of procuring an abundance of gas, at a very cheap rate, from water, by decomposition. Every chemist knows how easy it is to decompose water into its constituents, oxygen and hydrogen gas; but by the usual process, it is not procured in sufficient quantities for ordinary purposes. Paine has been the butt of ridicule; but his invention seems to be gaining credit. The announcement is indeed "*gas*" that the water is wholly converted into hydrogen or wholly into oxygen; but it is pretty clear that he procures hydrogen gas in large quantities, and at a trifling expense, from water, and that the gas, by passing through spirits of turpentine, acquires a highly illuminating power.

## LITERARY INTELLIGENCE.

GERMANY.—The literary activity of Germany may be learned from the Leipsic Book-Fair. The Easter Fair is the leading one for the sale of new books.—The titles of 5033 new works published in Germany since the Easter Fair appear in the Catalogue for the present Michaelmas Fair. At the Easter Fair the number was about 1,300 less. The average number of new books published in Germany is 175 weekly, or 9,100 per annum. Prof. Klincke, of Brunswick, has issued the life of Alexander von Humboldt, which creates considerable sensation. The third volume of "*Cosmos*," by Humboldt, is soon to appear, and a translation of it to be issued in England and America at the same time. We notice the death of *Karl Aug. Espe*, an industrious and thorough scholar. He was the editor of the 8th, 9th, and present editions of Brockhaus' *Conversations-Lexicon*, as well as author of several other works of merit.

ENGLAND.—The Life of Edward Williams, a Welsh pastor of the last century, has just been published in London, and has excited considerable interest. It describes a rencounter between the old bard and the eccentric Dr. Johnson.

FRANCE.—The number of books, pamphlets, and printed works of every kind which have issued from the press in France during the year 1850, has been 7208. Among these must be reckoned 281 newspapers. 2697 engravings and lithographs are stated to have appeared during the year just expired; 122 maps and plans; 579 pieces of vocal music, and 625 pieces of instrumental music.

M. BERRYAT ST. PRIX has issued a work of great merit on the theory of Constitutional Law. The author draws a parallel between the new French Constitution and its immediate predecessor and that of the United States.

WESTERN AFRICA.—Missionaries inform us that a regularly written language exists among a people there discovered. The alphabet is syllabic, like that of the Cherokee and Ethiopic. There are about one hundred characters, each representing a syllable. The important question, what is the connection between the ancient Ethiopic, Indian, and perhaps modern African and our American Indian languages, is an intensely interesting one for ethnographical science to answer.

THE UNITED STATES.—We learn that Mr. George P. Putnam, of this city, announces as in preparation a series of manuals, comprising history, science, literature, biography, and useful arts; also the Life of Washington, by Washington Irving; the Monuments of Central and Western America, by F. L. Hawkes, D. D.; a Commentary on Ecclesiastes, by Prof. Stuart, and other works. Prof. Hart, of Philadelphia, has in preparation a volume of "The Female Prose Writers of America," royal octavo, of 500 pp. with elegant portraits executed in London. Mrs. Hale's "Female Biography" will soon be out.

DEATH OF JOHN JAMES AUDUBON.—This distinguished ornithologist died at his residence on the banks of the Hudson, Jan. 27, in the 76th year of his age.

#### MISSIONARY INTELLIGENCE.

AMERICAN BAPTIST MISSIONARY UNION.—\$50,000 IN THREE MONTHS.—The expenditures of the current financial year will almost certainly reach \$118,000; and the whole amount of donations and legacies paid into the treasury during the nine months ending with December, 1850, was nearly \$45,000—about \$6,000 more than in the corresponding months of 1849. We have the promise of larger grants from coordinate Societies and the United States Government than were received in the last fiscal year; but should these assurances be realized, a balance of FIFTY THOUSAND DOLLARS will be needed from the friends of missions, in the three months ending with the ensuing March, to cancel the liabilities of the year!—*Macedonian*.

SHAWANOE INDIANS.—Mr. Barker, under date of Oct. 25, mentions a cheering state of things in connection with his labors, including a notice of some additions to the church.

SIAM.—Bro. Dean writes that at *Bang Chang* station, under date of June 6, there had been several recently baptized, and fifty-nine since the establishment of the mission.

DEATH OF A MISSIONARY.—Mrs. S. E. W. York, for several years a missionary in Greece, died Jan. 9th, at Charlestown, Mass., after a short illness.

THE ATLANTIC SAFE.—We stop the press to announce the cheering news that this noble steamer is safe. When nine days from Liverpool she was disabled in a storm, and her engines useless, when 897 miles from Halifax. Her course was shaped for that port, and she made sail; but another violent storm commenced, and she was obliged to sail for Europe. She arrived at Cork, Ireland, Jan. 22, in sixteen days, and the passengers arrived at this port in the Africa, Feb. 15.

### MINISTERIAL CHANGES.

Rev. Wm. Crowell, of Waterville, Me., has become editor of the *Western Watchman*, St. Louis, Mo.; Rev. James French has become pastor of the Baptist Church in Exeter, N. H.; Rev. G. W. Hervey, late of the Union Theol. Sem. New-York city, has become pastor of the 2d Baptist church, Middletown, Ct.; Rev. E. D. Farr, of Unity, N. H., has become pastor of the Baptist church in Goshen, N. H.; Rev. J. K. Chase, has become pastor of the Baptist church, Parkman and Sangerville, Me. (P. O. Parkman); Rev. W. F. Nelson, of Cape Girardeau, Mo., has become pastor of the 1st Baptist church, Poughkeepsie, N. Y.; Rev. L. Black has become pastor of the Concord-St. Baptist church, Brooklyn, L. I.; Rev. James W. Lathrop, of Newton Theol. Inst., has become pastor of the North Baptist church, Dorchester, Mass.; Rev. J. G. Miles has become pastor of the Baptist church, Jersey Shore, Lycom. co., Pa.; Rev. Isaac Westcott has become pastor of the Laight-St. Baptist church in this city.

### REVIVALS.

Sandy Ridge, N. J., 17 baptized January 1; Danbury, Ct., 17 baptized about the middle of Jan.; Mount Bethel, N. J., 50 baptized up to January 25; Carmel, Putnam co., N. Y., 24 baptized up to Jan. 20; Kingsbury, Laporte co., Ia., 66 added in five weeks in Jan. last; Hartford, Washington co., N. Y., 79 baptized up to Feb. 1; Pastor's Conference in this city reported, at their monthly meeting Feb. 3, 60 baptisms during the last month; Post Oak Grove, Montgom. co. Texas, 70 added up to Jan. 5; Wooster, O., 52 baptized up to Jan. 1.

### MONTHLY LIST.

#### *Deaths of Baptist Ministers.*

John W. Hickman, near Lafayette, Macon co. Tenn., Nov. 25, aged 32.  
Benjamin Putnam, Billerica, Ms. Dec. 21.  
Wm. N. Cone, Montgomery co., Ala., Jan. 2.  
Noah Norton, Litchfield, Me., Jan. 6, aged 62.  
E. S. Shepherd, Alna, Me., Jan. 10.

#### *Ordinations.*

O. J. Dearborn, Jamesville, Rock co., Wis., Dec. 25.  
James A. Davis, Blountsville, East Ten. Dec. 26.  
Thomas Jones, Newville, Sussex co., Va. Dec. 27.  
John T. Freeman, Starksville, Miss. Dec.  
Charles Bailey, Warren, Her. co., N. Y. Jan. 2.  
Edmund C. Cook, Bennettsville, Chennan. co., N. Y., Jan. 7.  
Wm. Clock, Oak Creek, Wis. Jan. 8.

Walter Patton, Newtown, N. J., Jan. 9.  
S. M. Broakman, Catlin & Dix church, Jan 15.  
J. M. Shotwell, Walesville, N. Y. Jan. 21.  
James W. Lathrop, Dorchester, Mass., Jan. 29.

#### *Churches Constituted.*

Powhatan, Cumberland co. Va. Sept.  
Rutherfordton, N. C., Nov. 30.  
Post Oak Grove, Montgom. co. Texas, Dec 29.  
Westerly, R. I., Jan.  
Stanton Township, Miami co. O. Jan. 9.

#### *Dedications.*

Powhatan, Cumberland co. Va. Sept.  
Freeport, Ill., Dec. 25.  
Marshfield, Mass., Jan. 1.  
North Bridgewater, Mass., Jan. 22.  
Cherryville, N. J., Jan. 22.  
Richville, Gen. co., N. Y., Feb. 5.  
Trumansburg, Tomp. co. N. Y. Feb. 6.  
South Butler, Wayne co. N. Y. Feb. 19

SKETCH OF FATHER PECK.—We regret that we have not received from Dr. Eaton the remainder of the Memoir in time for this No. of the Memorial. We hope to have it for next month.



## LITERARY NOTICES.

*A Copious and Critical Latin-English Lexicon*; founded on the Larger Latin-German Lexicon of Dr. William Freund. Edited by E. A. Andrews, LL.D. New-York: Harper & Brothers. pp. 1689—royal octavo.

In our last volume we noticed an English-Latin Lexicon, by the same publishers, founded on the German-Latin Dictionary of Dr. Georges, and commended it as an admirable work. We now have the Latin-English Lexicon, which is an essential companion of the other. Heretofore both these works have been included in one volume, with a less number of pages than that of the great work before us. Of course, changing Latin into English is of more importance to pupils than changing English into Latin; but neither can be dispensed with. Dr. Freund is well known as one of the most distinguished philologists on the continent of Europe, and his great Lexicon, when completed to the letter Q. in 1845, contained 4500 pages. During the same year he prepared an abridgment, containing about 1800 pages, from which the present work is mostly derived. Rev. R. D. C. Robbins, of Middlebury College, translated from A-C. inclusive, Prof. Wm. W. Turner, of the Union Theological Seminary of this city, the remainder from D-Z. inclusive, and President Woolsey, of Yale College, translated the Author's Preface.—So that the Editor, Dr. Andrews, had only to review the whole, and make such abbreviations as would adapt it to the wants of colleges and seminaries of learning in this country. There can be no question that he has accomplished his task in a judicious and in an able manner. Those parts which have been added from other sources than Freund's works are marked with an asterisk and inclosed in a parenthesis. Many proper names have been added, enhancing the value of the work. Dr. Andrews already stands high as a Latin scholar, and this renewed evidence of his accuracy and extensive knowledge of the language, added to the great celebrity of Dr. Freund, and his remarkable success in applying to Latin lexicography the same method which, in the hands of Gesenius and Passow, has produced an era in that of the Hebrew and Greek, we do not doubt that this volume will be generally adopted throughout the country as the standard Latin Lexicon.

*The English Language in its Elements and Forms*, with a History of its Origin and Development. By Wm. C. Fowler. Same Publishers. pp. 681—8vo.

We have been highly pleased in the examination of this work. We agree with the author that the English language—its matter, forms, historical elements, grammatical and logical structure, its application to eloquence and poetry—ought to be studied in our Colleges, and not confined wholly to our elementary schools.—The author of this work, during his professorship of Rhetoric in Amherst College, investigated, with untiring industry and great enthusiasm, the subjects here discussed. He gleaned from Latham, Mill, Whately, and other English philologists, and indirectly from Grimm, Bopp, Becker, Kuhner, and other German authors, with great advantage. He treats at large and philosophically upon the *Origin and History* of the language, its *Phonology*, *Orthography*, *Etymology*, *Logical forms*, *Syntax*, *Rhetorical* and *Poetical forms*. We were much interested with the origin and history of the language as here discussed, and indeed the whole work is just what is needed in every college and higher seminary in the land. Indeed every family desirous to fully understand the English language, ought, if possible, to have the work. While the ancient languages should not be neglected, they should not certainly exclude a knowledge of our own tongue.

*The Island World of the Pacific*. By Rev. Henry T. Cheever. Same Publishers. pp. 407—12mo.

There is, at the present time, in this country, and throughout the civilized world, a deep interest felt in the present state and future destiny of the land of gold and of the Pacific world. The author of the work before us has recently traveled among those luxuriant islands, and seen the wonders of the deep as well as those upon the land in those unfrequented regions. He has seen many of those wild, savage cannibals, tamed by civilization, through the instrumentality of the Christian religion, sitting at the feet of Jesus, clothed and in their right minds. The greatest triumph of modern Christianity is witnessed in the success of Ame-

rican Missions in the Sandwich Islands. This triumph is described by Mr. Cheever, and a large variety of facts concerning the history, customs of the people, natural phenomena, &c. &c., of Polynesia, are here presented in an attractive style, illustrated with numerous beautiful engravings. The book must have a wide circulation.

*History of Madame Roland.* By J. S. C. Abbott. Same Publishers.

This little volume depicts, in glowing colors, the horrors of the French Revolution—the streams of blood which flowed in Paris—the executions of the Girondists, among whom was Madame Roland, and various other tragical events. We have seldom read any thing more thrilling.

*Europe, Past and Present.* By Francis H. Ungewitter, LL.D. New-York: Geo. P. Putnam. pp. 681-12mo.

This is a capital work. So many Americans are now traveling in Europe, they need a hand-book of geography and history to direct them in their peregrinations among the wonders of the old world. The author has published several extensive geographical works in Germany, his native land, and is just the person to give us such a manual as we need. Of course the sketches of history are brief; but they are accurate and full enough for such a work. The copious index at the end of the volume will enable one readily to find almost any fact connected with European geography and history. We commend this volume to every American or English traveler in Europe. We should think also that it would be an excellent reading book in schools.

*General View of the Fine Arts, Critical and Historical, with an Introduction* by D. Huntington, A.M.

This is a work which will be appreciated, we think, at the present time. There is an increasing interest in this country upon the subjects here referred to. Architecture has, in some cases, reached a high state of improvement. It is especially so in respect to music; and the visit to our shores of the Swedish Nightingale has aroused over the whole land a desire for advancement in that elegant art. With such a desire, the contents of this work will be devoured with avidity. The writer enumerates five fine arts, viz.: Ornamental Architecture, Sculpture, Painting, Poetry and Music, and discusses the origin, progress and present state of each with the pen of a master. The great artists of antiquity, as well as those of modern times, and the elements of their success, are described. Books upon this subject are generally very expensive, and here we have the substance of the large works condensed into one volume. It is composed by a practical painter of the fair sex, and we think the ability and style exhibited in the work would have honored her name had it been inserted. We commend it as a convenient and useful manual upon the subject.

*Life and Correspondence of John Foster.* Edited by J. E. Ryland, with Notices of Mr. Foster as a preacher and companion, by J. Sheppard. Two vols in one.—pp. 694. Boston: Gould & Lincoln.

Not long since we announced a Life of Foster by W. W. Everts, from the press of E. H. Fletcher of this city. Here we have another, which was first prepared before that of Everts. It is much more full than Evert's edition. The latter is a connected, historical, and brief memoir, while the former consists mostly of letters, with some essays and extracts from Foster's private journal. In this work we have the facts in that great man's life laid fully before us, mostly from his own pen. Foster was an original and strong thinker. His thoughts are rich, lofty, sublime. They are gold, while the vehicle in which they are conveyed is of a very different material. We commend the book to all.

*John Foster on Missions, with an Essay on the Skepticism of the Church.* By Joseph P. Thompson. New-York: E. H. Fletcher. pp. 206.—18mo.

After what we have said above of Foster's writings, it is only necessary to add that this Essay on the Spirit of Christian Missions is one of his happiest efforts. The power of his great intellect, the vividness of his imagination, and the ardency of his piety here shine forth with brilliance. The introduction upon the practical skepticism of the sleeping church should arouse her to her duty. The book costs but a trifle. Read it, and never look coolly upon a perishing world.







## MEMOIR OF REV. JOHN PECK.—No. II.

BY REV. GEORGE W. EATON. D.D.

### MISSIONARY LABORS AND PUBLIC SERVICES.

WE are now to contemplate the subject of our sketch in his more general relations to the cause of Christ at large. We have seen that his labors as a pastor were attended with eminent success, and had he done nothing more for the cause of his Master than what he accomplished in the circumscribed locality of his pastorate, he would have deserved a most honorable place among the worthies, "whose memory is blest:" but to the denomination generally, his life is peculiarly interesting and instructive, from the extent of his labors beyond the sphere of his pastoral functions. His great heart extended its sympathies to the destitute beyond his particular 'fold,' and like the great apostle, he longed to preach the Gospel "in the regions beyond." His own sad experience in being deprived of Gospel privileges in his early years, made him feel more deeply and tenderly for those in like circumstances, and accordingly, we find him, as became the pastor of the church in Cazenovia, *specially reserving one-fourth of his time* to labor in the destitute settlements in the vicinity. These voluntary missionary labors were performed *gratuitously*, though at great personal inconvenience, those to whom he "ministered in spiritual things," not being in circumstances to contribute to him of their "temporal things." He sought and found his reward alone in the blessed result of his labors, in drawing wretched sinners to Jesus, in reclaiming backsliders, in rejoicing the hearts of the poor saints, and in planting the standard of the cross, and gathering little churches around it in the wilderness.

In 1807, his heart was greatly rejoiced by the formation of the "Hamilton Baptist Missionary Society," of which he was appointed one of the directors. At this time, Central and Western New-York was emphatically a missionary field. Beyond the Genesee River, there was not a church or settled minister to be found. The whole region was rapidly filling up with an enterprising population, and their spiritual wants were far beyond the means of supply. It is a circumstance calling for the most devout thanks, perhaps, to God, on the part of the Baptists of this State, for to it they owe much of their present character and prosperity, that at this early and *forming* period they had such men in the ministry for pioneers as the Bacons, the Hosmers, the Lawtons, the Roots, the



Mortons, the Butlers, the *Pecks*, and others of like stamp. These were "nature's noblemen," enlightened, redeemed, and sanctified by the "truth, as it is in Jesus."

Such were the men whose enlarged views, and practical wisdom "in the things of the kingdom," comprehended the importance of concert among the children of God, in providing for the spiritual wants, and in giving proper direction to the religious connections of the new, and rapidly increasing settlements in Central and Western New-York.

The result of their sanctified sagacity and holy zeal, may now be seen in the condition of the Baptist cause in these portions of our State. The formation of the Hamilton Baptist Missionary Society at this early period, contained the germ of that noble tree, "the State Convention," whose leaves have been for the healing of so many, and in whose grateful shade, the Baptists of the State have so often enjoyed "sweet counsel together."

Brother Peck continued his voluntary missionary labors among the destitute in his more immediate vicinity, until January 1810, when he received an appointment from the Society above-mentioned, as "Missionary to the Genesee Valley, and Holland Purchase, which were then considered the "remote West." In the performance of this mission, though of a few weeks duration, he scattered much precious seed, which he had the joy to behold taking root, springing up, and bearing fruit to the praise and glory of Divine grace. In 1811 he performed several missionary tours in the Owego and Susquehannah regions, with like results. The year 1812 was marked by the almost irreparable loss at this time, to the ministry, the church and the cause of domestic missions, of Elder Hosmer, the venerated pastor of the Church in Hamilton, and the President of the Hamilton Baptist Missionary Society. He was truly a "father in Israel," at whose feet his more youthful brethren in the ministry, often sat and listened to the 'gracious words' of heavenly wisdom which flowed from his lips. Elder Hosmer, and Ora Butler, (who had died the year previous,) stood in the front rank of the ministry at this time west of Albany.

Bro. Peck was selected to preach Elder Hosmer's funeral sermon, and could most sincerely adopt the language of his text, "My father, my father," &c. The funeral was an occasion of deep interest and solemnity. A great concourse was present, among whom were nine ministers, thus evincing the great reverence and affection in which the deceased was held in all the region round about. The deaths of these two distinguished and influential ministers of Christ, had the effect greatly to depress the heart of Brother Peck. He felt for the bleeding cause of Zion, and feared that now as the principal leaders were cut off, the cause



would be left to languish. His grief was so great that it impaired his health, and prostrated him upon a bed of sickness. We mention this circumstance, as showing how entirely his soul was at this time set upon the prosperity of Zion. He was soon, however, made to realize that though the under-shepherds were taken away, the Great Shepherd of Israel still lived, and would take care of His flock, and "gather the lambs in his arms, and carry them in his bosom." He speaks of another "severe trial" which he experienced this year, and this was his appointment to succeed Elder Hosmer, in the responsible office of President of the "Hamilton Baptist Missionary Society." The unanimous voice of his brethren in this important appointment, showed their implicit confidence in him, while the trial to his own feelings in view of his acceptance, exhibited his characteristic humility and sense of unworthiness. He held the office for eleven years—a period in which the Society was greatly prospered in its efforts to extend the Gospel to the destitute, and in prosecuting measures to reclaim from the darkness of heathenism, the aborigines within the borders of the State.

The most distinguished among his active fellow-laborers in the Missionary cause, at this time, were Elders John Lawton, Peter P. Roots, Solomon Morton, Jonathan Ferris, Alfred Bennett, Nathan Baker, Daniel Hascall, Joseph Coley, John Uphold and Rufus Freeman, most of whom have rested from their labors, and are singing their songs of praise before the throne.

In the year subsequent to his appointment as President of the H. B. M. Society, the Missionary spirit was much increased among the churches, and the Board was greatly encouraged by very cheering reports from the missionaries in their employ. There was now beginning to be felt, a want of a religious periodical, to diffuse intelligence among the churches, of the progress of the Redeemer's kingdom, and by this means to enlarge their views, quicken their zeal, and effect a more general concert of feeling and action. The only means of religious intelligence at this time, consisted in two hundred and fifty copies of the 'Boston Magazine,' which Mr. Peck received from Dr. Thomas Baldwin, and distributed among the churches, but this was now found to be insufficient to meet the growing demand for this kind of information. Several resolutions in reference to the establishment of a periodical for the benefit of the denomination had been passed by the Otsego Association, but no efficient measures had been taken to carry out the object of the resolutions, until April of 1814, when Bro. Peck, in company with Elders P. P. Roots, John Lawton and Daniel Hascall undertook upon their own responsibility, the publication of a periodical called the "Vehicle," afterwards "The Western Baptist Magazine." In September following, the proprietors of the "Magazine" offered it to the Society

at its annual meeting. The offer was unanimously accepted, and the Society then appointed Elders *John Peck*, John Lawton and Daniel Hascall, Editors, and the first named General Agent. This double appointment devolved upon him arduous service and great responsibility. The publication continued through four volumes, comprising forty-five numbers, when at the union of the society of which it was the organ, with the Convention, it was merged in the "New-York Baptist Register."

During the autumn of this year, Bro. Peck traveled extensively as a missionary in different parts of the State. The counties of Cortland, Broome, Tompkins, Seneca, Yates, Steuben, Alleghany, Genesee and Ontario, all shared in his faithful and acceptable labors. He found everywhere great destitution of the preached Gospel, and readiness to listen to the word of salvation. We find in the "Vehicle" very interesting accounts of his missionary labors during this autumn, particularly of his tour through the western portion of the State. At the annual meeting of the H. B. M. Society in 1815, Elder John Peck appeared as an agent, to solicit aid for the Board of Foreign Missions. The Baptists of this country had, through one of those remarkable providences which often in the history of the church, mark the commencement of great changes and great epochs, been roused to the subject and claims of Foreign Missions. This was the change of views on the subject of baptism of Mr. and Mrs. Judson, and Luther Rice on their way to Burmah, whereby they were thrown for support as Missionaries to the far-off heathen, upon the Baptists in this country. Luther Rice had returned, and was awakening throughout the denomination, the liveliest interest by his powerful and timely appeals in behalf of Foreign Missions. The General Convention had just been formed for the purpose of securing concert and efficiency of action in the denomination, in support of the cause. Bro. Peck, with other brethren, promptly responded to the call, and entered with enlightened and fervent zeal into measures for co-operation with the General Convention. They formed themselves into a Foreign Mission Association, called "The Madison Society, Auxiliary to the Baptist Convention of the United States for Foreign Missions." Brother Peck was appointed a delegate from the Madison Society to the two succeeding meetings of the Convention held in Philadelphia, and was present at nearly all the subsequent meetings of this body. In the object and operations of the Convention, he ever manifested the liveliest concern, though his large soul lost none of its devotion to the home field; nay, his zeal was quickened and his efforts became more energetic if possible, in promoting the cause of Home Missions. He clearly perceived the close and vital relation between the two causes, and felt that he could labor more effectively for the benefit of the Foreign, by direct labors in the cultivation of the Home field.

The Baptist Education Society of the State of New-York, was formed at Hamilton in the year 1817. He appreciated at once, the great importance of this movement, and from the first, was among the most cordial of its friends. This Society, which established the Hamilton Literary and Theological Institution, (now Madison University,) and though it has been for a quarter of a century a fountain of the richest blessings to the churches at home, in giving them an enlightened ministry, and to the heathen abroad, in giving them devoted missionaries, shared not only his sympathies and his substance, but his personal services at intervals, as agent in presenting its claims to the churches. He was truly a warm and enlightened friend of ministerial education, and of the Institution at Hamilton which has been made under the favor of the Great Head, a most powerful engine in advancing the cause, and it is proper and pertinent to add, was, like the venerated and sainted Kendrick, entirely opposed to the removal of the Institution from its present consecrated locality. He was from the first, strong in the conviction that the measure was wrong, and ill-advised, and we are sure he would desire that this fact should be recorded in his memoir. His two noble sons, Philetus and Linus, both received their preparation for the ministry at the Hamilton Institution, and this circumstance, doubtless, added much to the strength of the attachment which he always manifested towards it.

In the year 1820, the Board of the Hamilton Baptist Missionary Society, under a deep sense of the obligations resting upon Christians, to attend to the spiritual wants of the aborigines, widened the scope of their operations and took in the subject of Indian reform. We here will give a paragraph or two, from the report of this year to the Society. "After our appointment, we began to feel impressed with respect to the duty we owed to the Indians in this State, as well as to our own people; to accomplish which, we found it necessary to adopt means to increase our funds. With that view, we appointed *Elder John Peck* an agent to visit the several female societies, to encourage them and organize measures and to increase the missionary spirit in the public mind. His exertions were crowned with unexpected success."

We have already alluded to Bro. Peck's successful mission to the city of Washington in the year 1821, in behalf of the Hamilton Missionary Society, for the purpose of procuring aid from the general government in promoting Indian reform. He was favorably and courteously received by the public authorities, and his object was promptly aided by an annual appropriation from the Government of three hundred and fifty dollars. On his way to and from the Capital, he presented his object to brethren in the cities of New-York and Philadelphia, and returned



within six weeks from the time of his departure with collections and appropriations, amounting in all to one thousand two hundred and eighty-two dollars, twenty-one cents. This successful agency, greatly encouraged the Board of the Society, and they addressed themselves with increased energy to their work. And from this time, until it was merged in the State Convention, the Society continued to enlarge its operations, and to increase its efficiency, both in respect to Indian reform and domestic missions.

In August, 1824, the Board received a proposal through Elder Silvanus Haynes, and Deacon Munro of Elbridge, from a body organized in 1821, by delegates from five or six Associations, under the name of the New-York State Convention, for the purpose of combining and concentrating the efforts of various small missionary societies, existing in different parts of the State, to the effect that the "Hamilton Baptist Missionary Society" would relinquish its identity and unite with it, in order to have one general organization for the whole State. The Hamilton Society had now become so strong and influential, and had extended its operations so widely, that it was seen that its separate existence, and independent action would render impracticable the general and comprehensive design. The Board at once appreciated the importance and desirableness of realizing this plan for the united action of the whole denomination in its missionary operations, and appointed Elders Peck, Lawton, Purinton and Bennett, a committee to attend the next meeting of the Convention, in October following. At this meeting, while the committee strenuously advocated the principles of the Hamilton Society as expressed in its Constitution, and expressed their determination to adhere to those principles upon which the Society had so long been acting in harmony and efficiency, they were nevertheless desirous to add to it the elements of increased power, which the contemplated union promised. The Committee of the Convention finally agreed to recommend the adoption of the Constitution of the Hamilton Society, with an alteration of the name, and an additional number of Directors. Their report was unanimously adopted by the Convention. At a special meeting of the Hamilton Society in November, the union was partially arranged, and was finally consummated in the following May, when the two bodies were completely merged into one, under the name of the "BAPTIST MISSIONARY CONVENTION OF THE STATE OF NEW-YORK."

At the meeting of the Convention, in October, 1824, Brother Peck was appointed its *General Agent*. This was an appointment involving great responsibility, as it depended mainly upon the fidelity, labors,

spirit, and influence of the agent to bring the whole denomination in the State to act in harmony and concert in its missionary operations under the direction of the Convention. Though clearly appreciating, and deeply feeling these responsibilities, Brother Peck felt it his duty to yield to the voice of his brethren and the indications of Divine Providence, and immediately entered upon the duties of his new agency. The whole State was now the field of his labors, and his first object was to secure the combination of the entire denomination in the State, in carrying out the great object of the Convention. To effect this he traveled from Long Island to Lake Erie, and from the Pennsylvania line to Lake Ontario, visiting churches, societies and associations, and explaining and enforcing the object and claims of the Convention, and soliciting co-operation and contributions. The result was, that the whole denomination, almost without exception, was brought cordially to adopt and support the Convention as its great ally in home evangelization. This blessed union of Home Missionary effort, under the direction of the Convention, has been undoubtedly among the most powerful elements of the present prosperity and strength of the denomination in the State, and it is eminently due to the faithful, and indefatigable labors, and gracious influence of Brother Peck. In the year 1835, the increasing duties and responsibilities of his agency, rendered it necessary for him to be entirely relieved of his pastoral charge. This was a severe trial to him, and to his dear people, with whom, as we have seen, he had labored in happy harmony and eminent success for thirty-one years. The field had now become so extensive, and the demands for labor so great, that the whole time and undivided energies of one man devoted to the agency, was found insufficient, and Brother Lewis Leonard, a brother eminently worthy to be associated with Brother Peck, was appointed by the Convention as his co-laborer. Such two brethren could not but work in the most delightful harmony, and with greatly increased efficiency to the operations of the Convention.

At the meeting of the Convention in 1836, a resolution was unanimously passed, "That brethren *J. Peck* and *J. Lawton*, be requested to draw up a succinct and consecutive account of the origin and progress of this Convention for publication, under the direction of the Board." In executing this work, it was deemed necessary in order to do it justice, to include an account of the early history and growth of the denomination in Central and Western New-York. It was finished, and published a few weeks previous to the death of Elder Lawton, who at the advanced age of four score, entered into the everlasting joy of his Lord. This 'History of the Convention,' possesses the highest authenticity, and is an invaluable contribution to our denominational history. It is written

in a simple, clear, and perspicuous style, and should be in the library of every Baptist minister in the State.

Brother Peck labored fifteen years in the service of the Convention, as its general agent, and it may truly be said, that few religious bodies ever enjoyed a higher degree of delightful harmony, or of uninterrupted prosperity, than did the Convention during this period. As his abundant labors in different parts of the State, during his agency, are so well known to the denomination, we do not deem it necessary to go into any detailed statements, in order to illustrate this memoir. His praise is in all the churches, and the perfect satisfaction with his labors on the part of the Convention, and the fervent attachment felt to his person, are affectingly shown in a document, tendered to him by the Board, on his leaving the service of the "American Baptist Home Mission Society."

This took place at the annual meeting of the Convention at Saratoga Springs in October, 1839. He had received the appointment of general agent of the Home Mission Society in the May previous, and after much prayer and consultation with brethren, had decided to accept; though as usual on every trust committed to him by his brethren, he was greatly oppressed in view of the increased responsibilities imposed upon him. The appointment runs as follows;

NEW-YORK, MAY 20, 1839.

At a regular meeting of the Executive Committee of the American Baptist Home Mission Society, held this day, Elder John Peck was appointed an agent, to have the general interests of the Society in view.

In this character, he will be expected to visit State Conventions, Associations, Missionary Societies, Churches and individuals, to solicit their co-operation, obtain funds, confer with local agents, ascertain the amount of Home Mission effort of the denomination in the United States, and adopt from time to time, as he has strength and opportunity, such measures as he shall deem best calculated to increase the means, and extend the usefulness of the Society, and report the success of his labors to this Committee; and he is most affectionately commended to the kind regard of the friends of our Zion, and to the protecting care of our Father who is in Heaven.

In behalf of the Committee. (Signed)

SPENCER H. CONE, *Ch'n.*

The terms of the above appointment, and the nature and extent of the service indicated, imply the highest confidence on the part of the Committee in the individual appointed. He took an affectionate leave of the Convention at its deeply interesting session at Saratoga as above noticed, and received in return from his brethren, the most expressive testimonial of their warm and grateful appreciation of his



invaluable services in its behalf, and of their unqualified esteem and affection for him personally. Their mutual sorrow on parting with him, after fifteen years of faithful service, and the most uninterrupted harmony of fraternal intercourse, was deep and tender; but it was greatly relieved by the anticipations of his more extended usefulness, in a larger field, of extraordinary promise. Upon this new and promising field, he immediately entered, and gave to it the undivided energies of his soul and body, until he heard his Heavenly Master's call from on high, saying "Come up hither, and receive your crown." This blessed call reached him when on the high field of duty, and found him all ready to obey the summons. How faithfully and successfully he discharged the duties of this last great trust, committed to him by his brethren, may be seen from the following summary, taken from a Retrospect, which he penned himself, of a period included between Nov. 1839 and Feb. 1st, 1847.

"I have been enabled by the blessing of God, to travel twenty-six thousand eight hundred and forty miles, in eighteen of the United States; mostly in the Northern—have delivered one thousand four hundred and forty-one sermons and public addresses, and collected for the Home Mission Society, thirty-two thousand, four hundred and seventy-eight dollars twenty-seven cents: also for the New-York State Convention, four thousand one hundred and fifty-eight dollars seventeen cents, in all for Home Mission and Convention, thirty-six thousand six hundred and thirty-six dollars forty-four cents. For this amount I have the receipts of the Treasurers of those Societies.

"I have also, besides the special duties of my agency, been called in various parts of the country, to the performance of Missionary and pastoral labors, in visiting the sick and afflicted, settling difficulties and healing divisions among churches and individual brethren, and assisting pastors in revivals of religion. I trust the Lord has owned my imperfect labors for his glory and the good of Zion, in these departments of Christian effort.

"My health has been feeble; but God has been very kind in sustaining me under all my infirmities, both of body and soul; also in giving the object of my agency favor in sight of His children, so that I have been kindly greeted, and aided by them wherever I have traveled. This under God procured the success which has attended my feeble labors; and to His precious name be all the glory."

How few, we may exclaim, among God's servants of the present day, have been enabled to make such a record as the above, and this record comprises but a little more than eight years of his eventful life. For nearly two years after the date of the foregoing record, Father Peck continued to

labor in his agency, and was finally arrested in the midst of his work by the fatal disease which terminated his long and eminently useful life on Saturday, the 15th day of Dec. 1849, at the house of Mr. Griffith Thomas, in the city of New-York, after an illness of about seven days, in the 70th year of his age. His remains were brought to his home in New Woodstock, Madison County, and the solemn occasion improved by an exceedingly interesting and appropriate discourse from *Elder Alfred Bennett*, from Acts xiii: 36. "For David, after he had served his own generation, by the will of God fell on sleep." In this scene were clustered circumstances of extraordinary interest. Here lay beneath the pulpit, in which he had for many years ministered to a deeply attached people, the venerable man of God, sweetly asleep in Jesus, surrounded by many of his weeping spiritual children, while with impressive power and pathos, his venerated coeval, who had for a generation walked hand in hand with him in the ministry of reconciliation, and the work of saving souls and extending the kingdom of a common Saviour, poured forth the sentiments and emotions of his deeply moved soul, to a very large and profoundly interested congregation, among whom there were some twenty ministers of the Gospel, called together from different quarters by their veneration and affection for the deceased. The death of one so widely known and universally beloved, produced a deep sensation throughout the churches, and the occasion was thought worthy to be improved by funeral discourses in many pulpits. Who among the servants of God, could pass away from the living, and be more missed than Father Peck? Our simple narrative has clearly shown the truth of a remark made in the outset, that in "almost every public enterprise, originated and prosecuted for the extension of the Redeemer's kingdom in connection with the Baptists of New-York, he bore a prominent and leading part," and in all was his influence felt to be of the happiest kind. "It was the influence of sanctified wisdom in the things of the kingdom," and of a spirit glowing with love to Christ and his precious cause. And this gracious influence continued to widen as by concentric circles to the very close of his life. We have seen him commencing his ministry in his youth, as the pastor of a feeble flock, in the centre of the State, then almost a wilderness. But even then, while faithful to his charge, we find him extending his regards beyond his particular locality, and preaching the Gospel to the destitute, who had none but him to care for their souls. Soon we see him as the Missionary of a Society he was active and efficient in originating, sowing the seeds of Gospel truth through the Central and Western parts of the State; then, as General Agent of the Convention his influence pervaded the churches

throughout the State. Finally, as the Agent of the Home Mission Society, his influence was diffused over the greater portion of the Union. His coming in every place was truly "as the coming of Titus." Where was Father Peck not welcomed as an agent of mercy? and where did he not leave a blessing, and grateful remembrance of his gracious visits? We had designed in this memoir of Father Peck, to dwell with some speciality upon events of a more strictly personal nature, adapted to illustrate his character as a man and a private Christian, but our limits will not allow, and we must defer views of this kind to a future opportunity. Especially did we desire to call the attention of the Christian public to the wonderful power of Divine grace, as evinced in his conduct under the unparalleled domestic affliction which, within the short space of a fortnight, took from him his beloved wife, with whom he had lived in the enjoyment of great domestic happiness, for more than forty-six years, and his two noble sons Philetus and Linus. This strange dispensation to one so familiarly known, and revered, and loved as was Father Peck, struck his brethren almost dumb with astonishment. But a part of the design of God, in this, was doubtless to furnish to his people in one so well known to them, an impressive illustration of the triumphant power of His grace to sustain and comfort his faithful servant in the severest and most overwhelming afflictions. And such an illustration did this man of God furnish in this awful trial. He bore himself through the whole as none could do, who could not feel that the 'Everlasting arms' were beneath him. The writer speaks from his own observation, when he says he never saw so sublime an exhibition of the Christian's faith as in the subject of this memoir, in the circumstances under consideration. And a grateful task it would be to go somewhat minutely into detail in describing some of the striking incidents in this scene of uncommon affliction, as well as several other points illustrative of the Christian character of Elder Peck. But we must not protract this memoir beyond reasonable limits. We have endeavored to give a simple and faithful narrative of the leading events in the life of John Peck, that though dead he might continue to speak through them, to the present and coming generations. None can feel more vividly than the writer, how inadequately he has executed his task, and he leaves what little he has done so imperfectly, to be used as hints, to some one with more ability and leisure, who he earnestly hopes may undertake the work of preparing a full and minute biography of this distinguished servant of the Lord Jesus Christ.



## SKETCH OF FATHER PECK'S LAST SICKNESS.\*

BY REV. B. M. HILL.

ELDER PECK arrived in the city of New-York for the purpose of making his annual collections for the Home Mission Society, on the ninth of November, 1849, at which time his health appeared to be as good as usual. At the invitation of Mr. Griffith Thomas and lady, who reside nearly opposite the American Baptist Home Mission Rooms, in Broome street, he became their guest for the period of his visit, and received from them the most affectionate and assiduous attentions. On the last Lord's day in November (25th,) he preached at the Mariners' church, where, to gratify an old friend who is considerably deaf, he exerted himself to be heard; but complained afterwards that the exertion was too great, and that he had injured himself by it. On the first of December, while sitting in the Home Mission Rooms, he complained of chills and faintness, and retired to his lodgings, where, by the speedy application of remedies, he soon obtained relief, and was able on the following day, (Sunday,) to preach with more than his accustomed vigor, and during the week, was active in the duties of his agency, until Saturday the 8th, when he returned from the upper part of the city, where he had passed the night, and complained of pains and chills, and thought he had taken cold, but believed he should be able to preach on the following day. He was induced to remain in his room, and received the visit of his physician, and attentions of the family; but he was unable to meet his engagements on the Sabbath, and a substitute was provided. From this period, he very gradually failed; but nothing immediately alarming appeared in his case, until Thursday, the 13th, when it was deemed advisable, to provide watchers for the night. His slumbers were calm and sweet, except when occasionally interrupted by paroxysms of coughing, during which, he suffered much pain. About four o'clock A. M. of the 14th, a paroxysm of great severity occurred, after which it was evident an unfavorable change had taken place. Of this, he himself seemed conscious, and when able to speak, he repeated to his friend, then in attendance, that sweet passage of Scripture: "My heart and my flesh faileth, but God is the strength of my heart, and my portion forever."

On Saturday morning (15th) at about one o'clock, the family were aroused by the friend who was in attendance, by the occurrence of alarm-

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\* This interesting Sketch of Father Peck's last sickness, was kindly prepared by Bro. Hill, the Secretary of the American Baptist Home Mission Society, who was an eye witness of the closing scene. Ed.

ing symptoms. His physician, the Secretary of the Home Mission Society, and Rev. L. Covell, were immediately summoned, and soon arrived, when it was evident to all, that his end was at hand. His throat was filled, and the fearful death-rattle—the thread-like flickering pulse, and cold extremities, told that his moments were but few. From this state he rallied, however, and occasionally conversed with those near him, until about a quarter past nine o'clock, when he asked for water. As it was presented, he requested the physician to raise him up. This being done, he drank, and seemed refreshed; but scarcely had the tumbler been replaced on the table, when his breathing became faint, his pulse imperceptible, and in about fifteen minutes, without the slightest apparent suffering, without even the least distortion of a muscle, his happy spirit departed to its rest.

It has been represented, that his disease was inflammation of the lungs. This is a mistake. His physician, Dr. Taylor, whom he had always consulted when in the city, considered it a clearly marked case of consumption. It had long existed; but, very gradually developed itself, until recently. On the doctor's first visit, he ascertained that the upper portion of the left lung was entirely consumed. The pulpit effort of the 23rd November, and exposure to a damp and chilly atmosphere on the 7th December, hastened the fatal issue.

During the visit of Elder Peck, many circumstances conduced to his happiness, and produced unusual cheerfulness in his mind, until his sickness. With the exception of several deaths, which had occurred in the circle of his friends, to which he often feelingly alluded, he found them generally in health and prospering, and was received by them with increased affection and respect. To these, he very cheerfully adverted on the evening of the 6th December, being then seated with the family of Brother Thomas, and received some donations which had been left for him during the day, when he remarked with great gratification of manner, that his visit to the city was among the pleasantest he had ever enjoyed: he had been more successful in his business, and that day, had been especially so. It was the most successful day he had ever experienced.

Great composure of mind, and reconciliation during his sickness were strikingly prominent. In the early part of the evening of the 13th, he requested that his son, in Hudson, might be written to, and be requested to visit him for the purpose of transacting some business, which no other person understood; but he betrayed no emotion in making the request. The letter being read to him, he composed himself to sleep. Once during that night his mind seemed slightly wandering; but with that exception, was calm and serene, and with uncomplaining patience, he seemed to acquiesce

entirely with the Divine will, in the experience of every pang, and the ordering of every circumstance. He remarked to Mr. Thomas, that all his sufferings were just and right, and he could not wish one of them to be removed. In conversation with a friend on Thursday evening the 13th, he was asked what his views were of his present sickness, when, after a moment's hesitation he replied, "The Lord has often repaired and plastered up the walls of this frail tabernacle of mine; but I think he is now about to take them down." The inquiry was then made, how he felt under such an expectation, when he answered: "I don't enjoy such animated views, as I have sometimes had: but I can still put my trust in the Lord." To the inquiry, whether his own soul found repose in the doctrines he had preached to others, he said, "yes! O, yes," and when asked if he had his life to live over again, and commence with all his present knowledge, whether he thought he could devote so large a portion of it to an agency for the Home Mission Society, he said, "yes, I see nothing to alter in that respect, I have always endeavored to do what seemed to be duty, as I went along."

His son had not arrived, which, however, he seemed much to desire. About seven o'clock, when relieved much of pain, he enquired of one present, how long the doctor thought he might survive, and was answered that it was considered uncertain, but possibly he might through the day. The announcement seemed somewhat unexpected, and produced a faint and transient start, but he immediately recovered, and lifting both hands, and raising his voice as if in an extacy of feeling, he exclaimed, "The will of the Lord be done! the will of the Lord be done." Soon after, he gave a few directions to the Secretary of the Home Mission Society, concerning some private affairs, and also concerning his funeral—desiring to be interred beside his wife in the church-yard at New Woodstock.

## EIGHT USEFUL DIRECTIONS.

1. Let not the wisdom of the world be your guide.
2. Let not the way of the world be your rule.
3. Let not the wealth of the world be your chief good.
4. Let not the cares of the world encumber you.
5. Let not the comforts of the world entangle you.
6. Let not the crosses of the world disquiet you.
7. Be not too fond of life.
8. Be not too fearful of death.



## THE PASTOR'S LEAF.

**A FAULT DETECTED.**—One thing which has contributed to the inefficiency and unpopularity of our sermon literature is, that religion has been too much insulated. Taken out of nature and society, it has been set up as a solitary divinity, and adored with a sort of unnatural dread, or ascetic reverence. Hence sermons formed under the influence of such a system, have been devout enough—no, not devout, for there is life and power in devotion—but solemn enough, and quite unnatural. They have not blended easily with human life. Divorced from the great interests of the race, they have failed to seize the common mind with any thing like vital force. They do not seem to belong to us at all; and if read, are read rather as a penance than a pleasure. R. TURNBULL.

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**PREACHING TO THE RICH.**—The apostles were permitted to be taken prisoners, and to be carried before kings and governors, which seemed to be the only way in which the Gospel could be made known to men in those upper regions of society. On one occasion a governor trembled; and on another, a king declared that he was almost persuaded to be a Christian. J. CAMPBELL.

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**PREACHING CHRIST.**—No preaching is to me, like the preaching of Christ crucified, and Christ glorified. It is always beautiful; it is always enkindling; it always warms my heart, and raises my soul to heaven in wonder, love and praise. J. PADWICK.

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**IMPORTANCE OF SPIRITUALITY.**—When earthly things engross a minister's attention, he will think more of this world than the next, and his preaching will savor more of the casket than the jewels. If he is not a spiritual man himself, he has no reason to suppose the Lord will bless him with a spiritual people. R. HILL.

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**LOVE TO PREACHING.**—I do not wish for any heaven on earth, besides that of preaching the precious Gospel of Jesus Christ to immortal souls.

H. MARTYN.

BASIL, JEROME, AND THE GREGORIES OF THE  
FOURTH CENTURY.

BY THE EDITOR.

It is a remarkable fact, which has been verified in all ages of the world, that when Christianity has been especially favored by the State, the love of many has waxed cold. Religion has been deprived of that life and power, which have appeared in times of persecution. The fourth century, particularly after Constantine the Great ascended the imperial throne, was a time when Christianity was in repute. It was even cherished as the religion of the empire, and multitudes of worldly men pressed into the church, actuated by unholy motives. Many real Christians became estranged from their first love, and though Christianity was externally prosperous, internally it was full of bitterness and wrath. Still there were persons distinguished for learning, if not for piety. There were individuals, however, who were really worthy the name of Christians, though comparatively few.

*Basil the Great*, though a rigid ascetic and a zealous monk, held a high rank among ancient divines. He was born at Cæsarea in Cappadocia, about A. D. 329, and thoroughly educated in the arts and sciences, at Constantinople and Athens. In 355, he returned to Cappadocia, taught rhetoric for a time, and then spent thirteen years in a monastery in Pontus. In 363, he was called to Cæsarea, and ordained as a Presbyter. A. D. 370, on the death of Archbishop Eusebius, he succeeded him. He still dressed like a monk and observed the rigid habits of that order. He did much to reform the morals of the clergy in that corrupt age, and restore discipline in the churches. He is said to have died in the triumphs of faith A. D. 379, aged fifty. Among his writings, there are extant nearly one hundred discourses, sermons, and homilies, three hundred and sixty-five epistles, and other writings. His treatise on the Holy Spirit, is considered as one of his best. This celebrated father we are forced to claim as a Baptist divine. He says in one place, "We, being baptized into death in symbol, should die to sin, and by the ascent from the baptism, being raised as from the dead," &c., clearly intimating that immersion in his estimation, was the proper mode of baptism. Again he says: "*We are baptized into water.*"\* This is as

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\* Βαπτίζομεθα εἰς ὕδωρ. Basil, De Spiritu Sancto, Chap. 15.

plain as language can be, and needs no comment. He says, concerning *believers'* baptism, "Must the faithful be sealed with baptism? Faith must needs precede."

*Gregory Nazianzen* was a contemporary, and intimate friend of Basil. He was born about A. D. 325, at Nazianzus, in Cappadocia, and educated at Cæsarea of the same province, Cæsarea in Palestine, Alexandria, and Athens. He returned to Nazianzus A. D. 356, was baptized at the age of about thirty,\* living in a very retired manner. He was opposed to becoming an ecclesiastic; but his father compelled him in 361, to be ordained as a Presbyter. He was offered a bishopric by Basil; but rejected it, with indignation. Afterwards, however, he consented to be ordained as assistant to his father, after whose death, he spent three years in retirement at Seleucia. In 379, he went to Constantinople, and was instrumental in converting many Arians. The emperor Theodosius, offered him the patriarchal chair; but he chose to return to Nazianzus. He there, for a short time, discharged the duties of a bishop, and then retired altogether from public life. After seven years of retirement, during which, he was much engaged in literary pursuits, he closed his earthly pilgrimage about A. D. 390. His writings consist of fifty orations or sermons, nearly two hundred and fifty epistles, and about one hundred and forty poems. As an orator, he is considered as superior to Basil, in vividness of imagination, strength and elegance.

We cannot give up this father to the Pædobaptists. He believed, however, that baptism was a saving ordinance, and that infants when dangerously sick should be baptized. He says in one of his discourses, that it would be "better that they should be sanctified without their knowing it, than that they should die without being sealed and initiated."† Again: "they who die unbaptized, without their own fault, go neither to heaven nor hell; but if they had lived piously to a middle place."† In oration forty, he maintains that while the term baptism, indicates *burial*, it indicates that as the candidate is buried in water, there was also a burial of his sins. The instance cited by Dr. Woods, in his work on infant baptism, in which Gregory compares Basil to Samuel, and speaks of his being "consecrated to God in his infancy from the womb, and carried to the steps in a coat," proves nothing. There is no evidence, that there is any reference to baptism, as Dr. W. supposes.

The prevailing and almost universal mode of baptism was then immersion, though infant sprinkling had begun to be practised to a limited

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\* Dupin, Cent. iv. p. 159 Gen. Biog. Dict. art. Greg. Naz. † Orat. xl. p. 653.



extent, in case of sickness, or extreme danger, that the soul of the candidate might be saved. Gregory Nazianzen undoubtedly maintained, as Baptists do at this day, that believers' immersion was the only valid baptism, excepting in the cases mentioned above.

*Jerome of Stridon*, in Dalmatia, whose real name was Hieronymus Stridonesis, was born about A. D. 331, of Christian parents. His father Eusebius, gave him the best advantages in respect to education. He studied at Rome, and at the age of 32 was baptized. He traveled extensively in Gaul and Syria, and in 374, retired into the wilderness near Antioch, and spent about four years in the character of a learned hermit. About 379, he was ordained at Antioch, a Presbyter. He next went to Constantinople, and enjoyed the instructions of Gregory Nazianzen two or three years. There, he translated some of the Greek fathers, and among them, the second part of Eusebius' Chronicon, and continued it down to A. D. 378. About 382, Damasus, bishop of Rome, induced him to undertake a correction of the vulgar Latin Bible. He afterwards went into Syria, and was enthusiastic in endeavoring to promote monkery. He took up his residence, in 386, at Bethlehem, the birth-place of our Saviour, and spent the remainder of his life in a monastery, in theological controversies, and in the preparation of books. He is believed to have died A. D. 420, aged ninety years.

Jerome is considered as the most learned Latin father, particularly in sacred literature. He was familiar with Greek, Latin, and Hebrew, a powerful writer, an acute reasoner, and a severe and abusive controversialist. He translated the whole Bible from the original Hebrew and Greek, and wrote commentaries on all the prophets, and on a part of the New Testament. From the fact that Jerome was baptized at the age of thirty-two, it is evident that he was not sprinkled in his infancy. He speaks of those "who refused to give baptism to their children."\* He was doubtless immersed himself, as a believer, and maintained that immersion alone was valid baptism, unless in cases of dangerous sickness.

*Gregory Nissa* was the younger brother of Basil the Great, and was probably born about A. D. 331, at Cæsarea in Cappadocia. At the age of about forty-one he was made bishop of Nissa in Cappadocia. He opposed the principles of the Arians, was persecuted and finally driven from his bishopric by their machinations. For several years, he wandered from place to place, until about the year 378, when he was re-

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\* Ep. ad Lactam.

stored to his ecclesiastical office. He was considered as highly orthodox, and was appointed by the council of Antioch in 379, to visit the Arabian churches, and restore order in them. He is reported to have made the new draught of the Nicene creed, at the general council in Antioch, (381), which was universally adopted by orthodox theologians. He probably died about A. D. 394 or 395. He was an able writer and polemic. His works consist mostly of discourses, eulogies, letters and homilies.

His testimony, in respect to baptism, is decidedly in our favor, though he held to *trine* immersion. He says: "Being thrice overwhelmed in the water, and again raised from it, we imitate the burial and resurrection of Christ."\* Again; "coming to the water we conceal (*ἐκκρυπτομεν*) ourselves in it, as the Saviour concealed himself in the earth."† 'All the dead are buried under ground, in place of which, water is used in baptism." These passages show, beyond a doubt, not only that Gregory believed immersion to be the proper mode of baptism; but, that in his estimation, it was the usual mode, in which the ordinance was administered. Sprinkling and pouring, however, were practised, in his day, in cases of necessity, to save the souls of those near to death, baptism being considered, as we have before intimated, a saving ordinance.

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### TRUTH AND SINCERITY.

WE should labor to excite in children a detestation of all that is mean, cunning, or false, and to inspire them with a spirit of openness, honor and candor, making them feel how noble it is, not merely to speak the truth, but to speak the simple unadulterated truth, whether for or against themselves. But to effect this, our example must uniformly concur with our instructions. Our whole behavior to them should be fair and without artifice. We should never deceive them, never employ cunning to gain our ends, or to spare present trouble. For instance, we should never assure a child that the medicine he is to take is pleasant, when it is not. Artifice is generally detected even by children. There is much in the old proverb, 'a cunning trick helps but once, and hinders ever after.'

Great caution is required in making promises: but when made, children should see that we are rigid in performing them: our word passed must not be broken.

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\* Orat. Categ. 35. † De Bap. Christi.

## THE BLIGHTED GROVE.

BY THE EDITOR.

I stood upon an eminence,  
And gazed with wonder on the scene,  
Which, nature, in magnificence,  
Had spread around that spacious green.

The broad and placid silver stream,  
The canvas spreading to the breeze,  
The flowering lawn, the sunshine's gleam,  
The landscape's beauty—these,

And other distant objects threw,  
Peculiar charms around the place;  
But, that which most attention drew—  
Embraced within an ample space,

And rich in fragrance—was a grove,  
Of eight luxuriant, blooming trees.  
Their branches fast were interwove,  
And gently waving in the breeze.

I noticed two of larger size,  
Erect and stately, strong and high :  
With grandeur—majesty, they rise,  
And every tempest—storm, defy.

The others, smaller, clustered 'round  
The parent trees, and to them clung,  
As if protection there they found,  
From all the dangers of the young.

O what a lovely, splendid group !  
How rich the foliage—fresh and green !  
What sparkling blossoms—none did droop,  
No sign of fading could be seen.

But nought on earth can always bloom,  
The richest treasures fly away,  
A day may seal our final doom,  
Beneath the sods our bodies lay !

One cold and gloomy—*dreadful* night,  
A brilliant member of that few,  
Disease attacked—soon death did smite,  
And friends must bid their last adieu !



Fifteen short months scarce passed away,  
When, by a mighty hand unseen,  
Amid the brightness of the day—  
So clear, so beautiful, serene—

The youngest of that little band,  
Was plucked and dashed into the deep,  
Whose angry foam upon the strand,  
Declared, its treasure, it would keep!

Five years rolled on, and all was bright  
And blooming in that favored place,  
Till one—of all the pride, delight—  
Adorned with beauty, brilliance, grace—

Began, alas! to droop, to fade,  
In spite of friend's unwearied care;  
Nor could by any means, be stayed,  
The gnawing at the heart—so rare.

The leaves dropped off, the blossoms fell,  
And death closed up the mournful scene!  
Ah, this was but the solemn knell,  
Of future sorrows yet unseen.

A few more months, and sadder still,  
A sudden tempest, passing by,  
Whose terrors, all with horror fill  
As madly, it approaches nigh,

Shot forth its lightnings in a blaze,  
Upon the tallest parent tree!  
Impelled, how quickly it obeys,  
Stern nature's sad, but firm decree!

The blossoms, verdure, branches, drop,  
The body, shivered, rent in twain,  
A moment totters, waves its top,  
And struggles with the storm in vain,

Then yielded to the cruel blast,  
And fell amid the sighs of those,  
Who in amazement, stood aghast,  
O'erwhelmed with unsurpassed woes!

Those blooming trees are animate,  
And some are taken up on high,  
Dear Edward, George and Ellen wait,  
Where tears are wiped from every eye!

No more on earth will Jacob dwell,  
But from the tomb his voice proclaims,  
O "weep not Mary, it is well,"  
Regard, dear friends, the Saviour's claims.

## Monthly Record.

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### FOREIGN ITEMS.

ENGLAND—THE GREAT EXHIBITION.—A Mr. Miller, of Edinburgh, estimates the number of persons who will visit the great Exhibition, at 7,000,000; and calculates that the English Railway Companies will be enriched to the extent of £42,000,000.

OPENING OF PARLIAMENT.—This took place, February 4, with great pomp. The long speech of Lord John Russell, which followed the royal speech of her Majesty, produced considerable sensation, and was applauded by hearty cheers. He took strong ground against the Catholics, and proposed that "All gifts and bequests made to Catholic prelates," under the new papal arrangements, "shall be null and void." That any act done by them in their official capacities, should be null and void—that property so bequeathed, should at once pass to the Crown—and that all Catholic functionaries should be prohibited from assuming titles derived, not only from any Anglican diocese, but from any district or place in the United Kingdom. Parliament, after four nights of earnest debate, permitted Lord John Russell to introduce his bill of pains and penalties, by a majority of three hundred and thirty-two.

It is confidently stated that the Dutchess of Kent, the Queen's mother, and the Dutchess of Sutherland, the Queen's Lady-in-Waiting, and the richest peeress in England, are on the eve of becoming members of the Catholic Church.

As there is so much Catholic influence even in Parliament, and among the nobility, it is not, perhaps, strange, that there should be so much excitement, in reference to the new attitude of papal power in England. Since the Reformation, the Catholic church in that kingdom has been governed by "Vicars Apostolic," who have usually been nominal bishops, having a territorial title from some foreign country. England has seemed disposed to favor the Catholics for several years, and the Pope has ventured to establish there the usual form of Episcopal government, which exists generally in Catholic countries, and in the United States. By this new arrangement, the prelates are under the control of the canon law, which is designed to establish the supremacy of the Pope, and raise the clergy and the Catholic church above, and make them entirely independent of the temporal power. This law applies to Protestants as well as to Catholics, and Archbishop Wiseman, who has its execution committed to him, is bound to inflict its pains and penalties, upon all throughout the kingdom, who disobey it. Even the Parliament and Queen, are considered as under its jurisdiction. The same law exists in this country, and its penalties would undoubtedly be inflicted upon Protestants, if the Catholics had sufficient power to warrant

them in making the diabolical attempt. The Vicars Apostolic have no power, excepting what they receive directly from the Pope by briefs or special directions, at particular times. The church of England tends to Puseyism, and Puseyism to Popery, and there is, perhaps, really danger from the Catholic encroachments. Hence the panic throughout the kingdom.

The Austrian government has officially demanded, that punishment shall be inflicted upon those persons who assaulted Gen. Haynau in London; but the English government decline doing any thing about it.

GERMANY.—By foreign papers of Feb. 1, we learn from Hamburg that the Austrians have taken occupation of that free city, and that those unwelcome guests are preparing to occupy Lubeck with a detachment of fifteen hundred troops.

The new Government for Holstein has published a proclamation to the inhabitants of the Duchy. The fundamental laws of the 15th September, 1848, are abolished, and the Diet dissolved. In the attempt to settle the affairs of Germany, there is an understanding between Austria and Prussia, that the new Executive Committee shall be composed of eleven votes, of which they shall have two each. The committee of the old confederation, consisted of seventeen votes, of which Austria and Prussia had one each.

AUSTRIA.—The Prague Gazette announces the complete rupture of the diplomatic relations between Austria and the United States. This is in consequence of the reception of the Austrian Minister, M. Hulseman's complaint at Washington, in respect to our kind treatment of the noble Kossuth, to which we alluded in our last. If the two powers were nearer they might have a brush.

Papers of Feb. 9, from Vienna, announce that an Austrian army of observation of 40,000, was concentrating along the western frontier of Lombardy.

POLAND.—The London Times states that an enormous Russian army has been concentrating for some time past, in that unfortunate country, for what purpose it is not stated.

FRANCE—RESIGNATION OF THE MINISTRY AGAIN.—January 18th, the Ministry resigned, in consequence of the following resolution having been adopted by a large majority in the National Assembly:—

“That the Assembly declares that it has no confidence in the ministry, and passes to the order of the day.”

Finding it impossible to compose a Ministry out of the parliamentary elements at his disposal, Louis Napoleon has had recourse to the formation of a Ministry from public functionaries, who are not representatives. The new Ministry, so chosen, is as follows:—

Gen. Randon, War; Waisse, Interior; Germiny, Finance; Magne, Public Works; Brennier, Foreign Affairs; Royer, Justice; Vaitiant, Marine; Giraud, Public Instruction; Schneider, Agriculture and Commerce. None of these are representatives. Germiny was Receiver General at Rome; Giraud the Inspector General of Universities; Schneider the manager of Iron-works at Creuzot.



Several arrests of alleged conspirators have been made in Paris, and a large quantity of gunpowder has been seized.

The dotation bill to relieve the finances of Louis Napoleon has been lost in the Assembly, by a majority of 102. The financial condition of the country is in a bad state, the estimated expenses, over receipts, for the present year being 155,514,000 francs. There has been a change of the ministry, three times in three weeks, and the President has so adroitly managed, that his power has, on the whole, been augmented. The French Government have vigorously remonstrated against the entrance of Austria with all her estates, into the German confederation.

ITALY—The POPE—PROSPECT OF ANOTHER REVOLUTION.—A letter, published in the London Times states that the Pope, deeming another revolution inevitable, has resolved to retire to a monastery.

Letters from Brest state that the French war steamers which cruised off the Italian coast, have captured a vessel belonging to Mazzini's committee, and sailing under the Portuguese flag.

Private letters from Geneva, of January 29, state that the refugees—French, Poles, Germans, Italians, &c.—who had been sent into the Canton de Vaud have all returned to that city and its neighborhood.

Mazzini is still in Geneva, and for some time past, has been actively engaged in the recruiting service of the revolution. He has money in abundance. Numbers of men—the far greater part refugees—are recruited, receive pay in advance, and are regularly drafted off to England, whence a part of this new expedition will set out. A considerable sum is set apart for the purchase of arms also in England, and these calculations seem to be made as if the certainty existed of completing the preparations for again lighting the flame of civil war over the whole of the Italian peninsula.

It is proposed to create three Cardinals for the United States.

MADAGASCAR—PERSECUTION OF CHRISTIANS.—In June last eight thousand Christians at Imirena, being assembled together one evening in different places engaged in religious exercises, were all arrested and condemned to death. Eighteen of them had already been executed, when all the rest found means of escape, fled to the palace of the prince, and implored his protection. The prince took them under his care. The fact having come to the knowledge of the Queen, she ordered her grand marshal and first minister, Rainharo, to convey her orders to the prince, her son, to surrender all these Christians for execution. The grand marshal proceeded to intimate this order to the prince, who refused to obey it, declaring that the Christians were under his protection, and that if any one had the hardihood to force his palace, with a view to their seizure, he would put him instantly to death.

High words then took place between the prince and the grand marshal, the latter intimating to the former that he was acting in open rebellion to the Queen, his mother. The prince becoming impatient, and having strong motives for resentment against the grand marshal, drew his sword and aimed a

blow at his head. It struck him on the side of the head, and cut off one of his ears. The generals present came to the rescue of the grand marshal, as the prince was about to put an end to him. When the Queen heard of what had taken place, she quashed the whole affair, fearing a revolution at Imirena, for she knows that all the Ankova youth are partizans of the prince, and that he is beloved by all the people and the army. The Christians are now in safety, and assemble themselves together in the evening, the government shutting its eyes upon every thing.

MEXICO.—General Mariano Arista, has been elected President of the Republic. The following is the composition of Arista's Cabinet: D. Marino Yenez, Minister of Relations; D. Manuel Robles, Minister of War and Marine; D. Manuel Payno, Minister of the Treasury; D. Jose Maria Aguirre, Minister of Justice.

NICARAGUA.—Gold has been discovered in abundance in that country. Don Jose Sacasa has been elected Director of Nicaragua, to be inaugurated May 1st.

CHILI—TERRIBLE EARTHQUAKE—THE CITY OF CONCEPTION DESTROYED.—This is the second time that the city of Conception has been destroyed by a similar cause. In the year 1835, when the city was in the height of its prosperity, it was suddenly shaken to its deepest foundations by a terrible earthquake, which threw down nearly every building in the place, and left it a complete mass of ruins. From this calamity Conception never recovered. The Conception of 1850 was but a shadow of what it was fifteen years before. In 1835 it was celebrated for many elegant public buildings and private structures. At the time of the earthquake there was building, and nearly completed, a splendid cathedral—the finest in South America. This was thrown down, and its pillars and stones scattered all over the great square, with great loss of life among the workmen.

The city of Conception is two hundred miles South from Valparaiso, and stands on a Plain, perhaps two hundred feet above the level of the sea. It is nine miles from the ocean, and Talcahuano is its seaport. This latter place doubtless, met a similar fate with Conception, as it did in 1835, when, soon after the shock, a huge wave, one hundred feet high, swept in from the sea, and almost obliterated the town. Most of the inhabitants fled to the adjoining hills, and all the vessels in port were carried over where the houses stood, and left wrecks—saved, though many were overwhelmed.

AFRICA—ANOTHER KAFFIR WAR.—It is reported that in January last another Kaffir war broke out, that the Governor Sir Harry Smith had gone into the interior, and was with a thousand men, hemmed in at Fort Cox, and was obliged to fight his way out disguised as a soldier, with only 250 mounted Cape Riflemen, which he succeeded in doing without any loss on his side.

CENTRAL AMERICA—BLOCKADE OF THE PACIFIC PORTS BY THE ENGLISH.—Advices down to Jan. 10th, inform us that the port of Tigre, in Honduras, and all the ports on the Pacific belonging to Sansalvador and Honduras, are under blockade by the British. Nicaragua was also threatened. The policy of Eng-

land seems to be, to endeavor to keep the South American States from uniting in one confederation, as then her power there would probably be at an end. Certainly such interference for such an object, of foreign powers with American States, is unjustifiable and contemptible. Let Europe take care of her own states. We do not need her assistance.

**EARTHQUAKE AT CARTHAGENA.**—On the 7th of February, at half-past five o'clock, the city of Carthagená was visited by a tremendous shock of an earthquake which lasted nine seconds. Had it lasted two or three seconds longer, the whole city would have been in ruins. As it was, there was considerable damage done throughout the city. Some two or three houses were shaken down and several lives lost. The city walls and Cathedral suffered very much. The following night the walls and public squares were filled with people, they being afraid of a second shock.

**INDIA.**—The British East India Company, having loaned money to one of the native chiefs, and he being unable to refund it, it is understood that his territory will soon be seized, and added to England's already enormous East India Empire.

#### GENERAL ITEMS.

**AMERICAN CONGRESS.—CHEAP POSTAGE BILL TRIUMPHANT.**—We referred to this bill in our last No. It passed as amended by the Senate, and is to go into operation July 1st. After that time, the postage of letters, weighing not more than half an ounce, will be five cents, and if pre-paid, three cents for all distances under 3000 miles. Over 3000 miles double those rates will be charged. Weekly papers are free within the county where published. Papers weighing less than one ounce and a half, are charged half those rates, and papers not over three hundred square inches, one-fourth those rates.

**MAGAZINES—ERA IN REFERENCE TO THEIR POSTAGE.**—Under the same law, the postage on Magazines, as well as circulars not sealed, hand bills, engravings pamphlets, and books weighing not more than one ounce, is to be one cent for any distance not exceeding 500 miles. Postage on Magazines, &c., weighing more than one ounce is two cents, and if paid in advance, one cent.

Several other bills have passed, among which are one concerning land titles in California, the Civil and Diplomatic Appropriation bill, the Navy Appropriation bill, the Post Office Appropriation bill, the bill establishing new Post Offices and Post Routes, and the bill making appropriation for Light Houses.

**CALIFORNIA.**—The gold-diggers are still prospering. Since our last issue, several fire-proof buildings have been erected in San Francisco, and other preservative measures against fire have been taken. There seems to be considerable attention given to gardening and general agriculture, for which the resources of the country are ample. A wonderful discovery has been made of gold in the sand upon the Pacific coast. The report of the adventurers states, that twenty-seven miles beyond the Trinity, there is a beach several miles in extent,



and bounded by a high bluff. The sands of this beach are mixed with gold to an extent almost beyond belief. The sand is of two kinds—a fine black, and a grey sand. The grey sand can be separated very easily from the black sand, and this seems to be a desirable object. The gold is mixed with the black sand in proportions of from ten cents to ten dollars the pound. At times when the surf is high, the gold is not easily discovered; but in the Spring of the year, after a succession of calms, the entire beach is covered with bright and yellow gold. Mr. Collins, the Secretary of the Pacific Mining Company, measured a patch of gold and sand, and estimates it will yield to each member of the Company, the snug little sum of \$43,000,000—and this estimate is formed upon a calculation that the sand holds out to be one-tenth as rich as observation warrants them in supposing.

Later accounts state that the “gold bluff” is about thirty miles from Trinidad, the nearest safe port for vessels to discharge their cargoes. The road between the bluff and the coast, is of an almost impassable nature, practicable only for mules.

The Cholera has disappeared, and the country is healthy.

The whole amount of gold dust, shipped during 1850, at San Francisco, is stated at \$29,341,583, and enough has probably been carried away by private individuals, to make the amount nearly forty millions.

REV. M. G. CLARKE, who has rendered an important assistance to the American and Foreign Bible Society, for some time past, has accepted a call from the Tabernacle Baptist church in Philadelphia, to become their pastor. He has been very successful as a pastor in other places, and we feel sure that he will be in our sister city of brotherly love. He informed us he was to enter upon his labors, April first.

NEW-YORK (MONTHLY) CHRONICLE.—Our Record will not be complete, without announcing that this periodical, edited by Rev. Orrin B. Judd, closed its earthly existence with its December number. Its brief and inglorious career we anticipated, from the bitterness and personal enmity against some of our best men which filled its columns.

#### MISSIONARY INTELLIGENCE.

The Southern Baptist Board, have appointed Rev. M. Harden, of Baltimore, (a colored man,) as a missionary to Africa.

Mrs. Judson, under date of Nov. 22, informs us that the state of her health has decided her, in accordance with the advice of Dr. Morton, and the concurrence of the mission, to return to this country, but the time of her departure was not fixed. She says:—“The three children are in excellent health, and scarcely know, poor things! that they are orphans. They talk tenderly of ‘dear papa’ who is now ‘with Christ in heaven,’ but they are just as happy, (and I would not have them otherwise,) as though I could be happy with them. Pray for them and for me, while we are on the ocean.”

THE LAST TWO MONTHS.—The receipts of the treasury of the Missionary Union in January, were \$6,219,86,—making the whole amount of donations and legacies, in the first ten months of the year, \$54,127,37. The last two months, February and March, must give an additional \$44,000 to meet the expenses of the current financial year, and show any thing like a reasonable diminution of the debt which stood against us April 1, 1850. *Mac'd.*

AFRICA—DREADFUL MASSACRE of Families at a Missionary Station, in the interior. Rev. Mr. Hahn, missionary of the Rhenish Society, stationed at New Barmen, Damrland, writes that on the 23rd of October last, Jonker Afrikander, a notorious Namaqua plunderer, fell upon the Kahitjana, (Weerliet) who lived on Mr. Kolbe's station. Numbers were killed, and cold hearted cruelties committed, to which you will find scarcely any parallel in the history of the most barbarous nations. Feet of defenseless women were cut off as well as the hands of helpless children; of other children, they struck out the eyes, and babies' bellies were ripped up.

For many hours Mr. and Mrs. Kolbe were kept in dreadful suspense, not knowing whether the next moment would bring their turn to fall into the hands of these monsters. All the houses of the poor were destroyed, and the few things they possessed were either taken or spoiled.

Jonker, after his return to Concordiaville, killed nearly every individual of Katjinenga's tribe, and took every thing away. Thence he went to his residence in the mountains, and murdered all the Ovahereros, their wives and children, who lived with him. Only a few made their escape.

Before Jonker committed these atrocities, he had already fallen upon Kama-harero, Katjamaka's (Koopervoet's) son, who, on his flight from there, murdered in the field three Berg Damara women, belonging to this place. Previous to this deed Jan Jonker robbed and murdered a captain, living with Katjimenga, whose name I do not remember. I do not suppose you will ask the cause of all those dreadful acts.

#### SCIENTIFIC INTELLIGENCE.

FRENCH INVENTION FOR TAKING SOUNDINGS AT SEA.—This instrument is composed of a hollow metallic cylinder, closed at both ends, and having, only in the lower part, a small hole, the object of which is, to equalize the pressure, and to permit the instrument to descend to a certain depth, without being crushed or injured by the external pressure. The cylinder is filled with oil, which gives to the instrument a specific lightness, capable of sustaining it, and of bringing it to the surface. Being charged, however, with two bullets, it precipitates itself towards the bottom of the sea, and the contact, acting upon a detonator, delivers the instrument of its ballast, and enables it at once to rise to the surface. It draws up with it, a certain quantity of water from the lower beds of the sea, and furnishes the most accurate indications regarding the real distances and temperatures of these beds.

## LITERARY ITEMS.

A NEWSPAPER, called "The Religious & General Intelligencer," has been united with the "Biblical Recorder" under the latter name. We wish success to the Recorder. It is doing much good.

NEW-YORK BAPTIST REGISTER.—We notice that this sterling paper has recently come out in a new dress. It keeps on in the good old way, accurate judicious, kind and efficient.

We have received a review of Prof. Crosby's work on the second advent, by Rev. F. G. Brown, and published by Wm. Heath of Boston. Mr. Brown reasons conclusively against the unscriptural position of Crosby, that the second advent, the end of the world, the resurrection of the dead and the judgment, are past events. The book is very well written, and reflects much credit upon the talents of Bro. Brown.

We have received from Messrs. Firth, Pond & Co. of this city, some popular music, called "the authorized edition of Jenny Lind's Songs." By calling at the above establishment, Franklin Square, or at Mr. Jollie's, 300 Broadway, our friends will find every variety of music.

Nos. 14 and 15 of Cobbin's Illustrated Domestic Bible have been received—as rich as ever. S. Hueston, publisher.

We have received from Rev. Warren Leverett, one of the Professors of Shurtleff College, Alton, Ill., a Catalogue of the officers and students of that Institution for the year ending Dec. 1850. The Board of instruction are Rev. Norman Nelson Wood, A. M., President and Professor of Mental and Moral Science and Christian Theology; Rev. Washington Leverett, A. M., Prof. of Mathematics and Natural Philosophy; Rev. Warren Leverett, A.M., Prof. of the Latin and Greek Languages; Erastus Adkins, A.M., Prof. of Oratory, Rhetoric & Belles Lettres; Wm. Cunningham, A. M., Tutor and Principal of Preparatory Department; P. P. Brown, Principal of the Junior Preparatory Department. The number of students in the Collegiate Classical Course is 22; Collegiate English Course 23; Preparatory Classical Course 25; Preparatory English Course 29 Junior Preparatory Department 21—Total 130. We are glad to notice that this important Institution is gradually extending its influence in the West. Its President and Professors are sound scholars and able men.

UNITED STATES MONTHLY LAW MAGAZINE.—We have received the February No. of this standard work from John Livingston, of this city, the publisher. It has an elegant portrait of Chief Justice Taney, besides being full of legal information.

Harpers' Field Book, No. 11, is received—as good as ever.



## LITERARY INTELLIGENCE.

GERMANY.—The works of Plato, (*"Platonis Opera Omnia,"*) edited by Stallbaum, in one volume, folio, has recently been published, also an edition of *Lucretius*, edited by Lachmann, in one volume, accompanied by a critical commentary in a separate volume. A translation of the Gospels of Matthew, Mark and Luke, accompanied by a commentary prepared by Prof. H. Ewald, of Göttingen, has been issued. Much freedom has been used with the sacred text, by Ewald, who is rationalistic in his views.

ENGLAND.—Pensions have been granted by the government to George Petrie LL.D, author of the Round Towers of Ireland, and other antiquarian works, and to Dr. Kitto, author of *Cyclopedia of Biblical Literature*.

## MINISTERIAL CHANGES.

Rev. M. G. Clark, of New-York City, has become pastor of the Tabernacle Baptist church, Philadelphia, Pa.; Rev. H. Silliman, of Erie, Pa., has become pastor of the Baptist church, Panama, Chatauq. Co., N.Y.; Rev. J. Waldron, of North Fairfax, Vt., has become pastor of the Baptist church, Essex Village, N. Y.; Rev. Abel Philbrook, of Manahawkin, N. J., has become pastor of the Baptist church, Pittsgrove, Salem Co., N. J.; Rev. J. D. Butler, of Norwich, Vt., has become pastor of the Baptist church, South Danvers, Mass.; Rev. J. V. Allison, has become pastor of the Baptist church, Blockley, Pa.; Rev. T. Fuller, of West Henrietta, has become pastor of the Baptist church, Newfane, Niag. Co., N.Y.; Rev. Z. P. Wild, of Rowley, Mass., has become pastor of the Baptist church, Billerica, Mass.

## REVIVALS.

Warrenville, Ill., 12 baptized January 10; Dundee, Ill., 14 baptized; Big Flats, Chemung, co. N. Y., 41 baptized up to Feb. 15; Junius and Tyre, Sen. co. N.Y., 50 hopefully converted up to February 25; Detroit, Mich., 18 baptized at one time in Feb.; Milton, Wis., 24 baptized; Springfield, Ill., 50 baptized; at the pastor's conference of this city, the first Monday in March, there were reported 147 baptisms in the city and vicinity, of persons received during the previous month; Keyport, N. J., about 20 baptized up to Feb. 28.; Middletown N. J., 175 additions up to Feb. 28.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Stephen Pillsbury, Londonderry, N. H.,  
Jan. 22, aged 70.  
Ebenezer Briggs, Middleboro, Mss., Feb.  
8, aged 83.  
Benajah Cook, Jewett city, Feb. 11.

*Ordinations.*

R. D. Hase, Bloomfield, Pa., Dec. 26.  
Jabez F. Brazell, Pisgah Bap. ch. Perry  
co. Ala., Jan. 18.  
W. K. Anderson, Breadalbane, Canada,  
Jan. 19.  
Aaron Potter, Albion, Mich., Jan. 22.

Amos H. Davis, Amsterdam, Mont. co.  
N. Y., Feb. 4.

J. D. Tilton, Limerick, Me., Feb. 5.

George Patton, Beverly, Canada West,  
Feb. 19.

Thos. C. Trotter, Camden, N. J., Feb. 27.

*Churches Constituted.*

Spartanburgh, Pa., Jan. 30.

Beverly, Burlington, co., N. J., Feb. 10.  
Bloomfield, Pa.

*Dedications.*

Leominster, Mass., Jan. 9.

Walesville, N. Y., Jan. 22.

## LITERARY NOTICES.

*A New Classical Dictionary of Greek and Roman Biography, Mythology and Geography.* By Wm. Smith, LL. D.: revised by Charles Anthon, LL. D. New-York: Harper & Brothers. pp. 1054-8vo.

Lempriere's Classical Dictionary, was the standard work, when we were in college; but it had many imperfections, as it was drawn mostly from French Encyclopedias, and not from original sources. That of Dymock, which has been used to some extent, had similar defects. Dr. Smith has already become distinguished as an author of two elaborate works on Greek and Roman Antiquities, Biography and Mythology, and is now preparing a large Dictionary of Ancient Geography. From the voluminous materials collected in preparing those great works, a careful selection has been made to complete the present volume. The author has been directly to original sources. He has drawn largely from Pauly, and other distinguished German scholars, though he does not give them credit for the assistance received. The work is designed to take the place of Lempriere, being a compendium, like that, but free from its errors. Students, generally, are not able to purchase the more elaborate Dictionaries, and need a kind of manual at a low price, which they have in this book. It consists of *Biography*, including history, literature, and art; *Mythology*, without indelicate allusions, and *Geography*—all carefully prepared. The American editor, Dr. Anthon, has thoroughly revised the whole, and made important additions from Ersch, Gruber, Kitto, Winer, Mannert, Forbiger and others, amounting to fourteen hundred independent articles. A very full, and extremely valuable chronological table of Greek and Roman history, lists of kings, tables of weights, measures and money, will be found at the end of the volume. The volume is substantially bound, and will undoubtedly be the standard Classical Dictionary, for colleges and higher seminaries of learning. We commend it with much confidence to students in Latin and Greek.

*The Bards of the Bible.* By George Gilfillan. Same Publishers. pp. 378-12mo.

This is a remarkable book. The author is a vigorous writer, indulges his imagination to a great extent, passes occasionally from the sublime to the ridiculous, and sometimes vice versa. Some of his sentences and sentiments are truly soul-stirring, and we are carried, before we are aware, into the very presence of the ancient Hebrew bards, and find ourselves listening to the cheerful sounds of David's harp, the plaintive notes of Jeremiah's lamentations, or the moanings of those whose harps hung upon the willows on the Nile. It is a kind of theological romance. We cannot avoid reading; though we do not much approve of such Quixotic treatment of sacred things. Yet, in many cases, there is much truth in what the author says, and just views of the bards are sometimes given. Some of his critical remarks on Hebrew poetry are accurate; but his mixing up Shakspeare, and those of his stamp, with the sacred poets and comparing them together, is not exactly to our taste. Some of his expressions are objectionable, as they seem almost like profanity, or trifling with sacred things. The article on the future destiny of the Bible is singular, and partakes of the eccentricity of the author's brain. He talks of a third revelation for which we are to look. But what evidence is there, that such will be the case? None. It is mere conjecture, and calculated to do injury. Still there are many excellent and instructive passages in the work, and it will be extensively read.

*Practical Treatise on the Cultivation of the Grape Vine.* By C. Hoare. New-York: C. M. Saxton.

This is an excellent little work, written by one who has had extensive experience in cultivating plants. He presents improvements in respect to cultivating the grape-vine on open walls, which all gardeners, and those interested in the cultivation of plants should examine. We have also received from the same House, "Chemistry made easy, for the use of Farmers." By J. Topham, M. A. This is a very useful manual for Farmers. A large variety of works in different departments of Agriculture, will be found at Saxton's establishment, 123 Fulton-st.

*The Method of the Divine Government, physical and moral.* By Rev. James Mc Cosh. New-York: Robert Carter & Brothers. pp. 515-8vo.

This is a very valuable work, upon an important and difficult subject. The author treats of the Divine government in the world, rather than in the church, and of God's ordinary providence, rather than of his extraordinary dealings. In the introductory book, the author gives a view of nature under its general aspect. In other parts of the volume, he reasons with great power and discrimination. His discussion in reference to cause and effect, is a clear, conclusive, and masterly argument. He shows that every effect implies a change, something new. A cause is always found in some existing thing, and in producing an effect, a change is produced. The same existing thing, in the same state, is always followed by the same change. All power resides in a substance. All instances of contrivance, we trace, ultimately, to God, as a substance capable of producing all effects which we see in the world. Thus the author avoids asserting in a general manner, that "every effect has a cause," and thus being driven by the infidel, to show that God must have a cause. He reasons worthy of a pupil of the great Chalmers.

*Green Pastures for the Lord's Flock.* By Rev. James Smith. Same Publishers. pp. 380-12mo.

This is a practical work, intended to influence Christians of all classes, to draw near to their heavenly Father. It consists of short pieces of about one page for every day in the year. The author seems himself to have frequented the "green pastures," to which he so faithfully directs his brethren. It will do any Christian good to read it.

We have from the same House, the third volume of Kitto's Daily Bible Illustrations, giving the history of Samuel, Saul, David and others. It is very instructive, as well as practical.

*The Old Red Sandstone.* By Hugh Miller. Boston: Gould & Lincoln. New-York: E. H. Fletcher. pp. 312-12mo.

This is a rare work. We have spoken before of Mr. Miller, as an enthusiastic and accurate student of nature. In the book before us, the author minutely examines the red sandstone in the north of Scotland, and discovers impressions of various reptiles and vegetables, revealing important facts in geology. The author finally concludes that far back in antiquity, when this world first began to be inhabited by living beings, huge sauroid fish were succeeded by equally huge reptiles, reptiles by birds, birds by massupial quadrupeds, and finally the elephant, the creation of which, immediately preceded man. Thus, a regular gradation is established, and the cosmogony of Moses confirmed. All persons who have any taste for the study of natural science, will be delighted with this work.

*Medical Delusions.* By W. Hooker, M. D. Baker & Scribner. pp. 105-12mo.

This is a prize essay of the Rhode Island Medical Society, and is an able exposition, by one of the regular profession, of quackery both among the people, and in the medical profession. There are evidently delusions on both sides, and the community ought to know where the truth lies. If any of our patrons wish to be thoroughly informed upon these subjects, let them purchase this cheap and interesting book.

*Alexander on the Psalms.* Vol. III. New-York: Baker & Scribner. pp. 316-12mo.

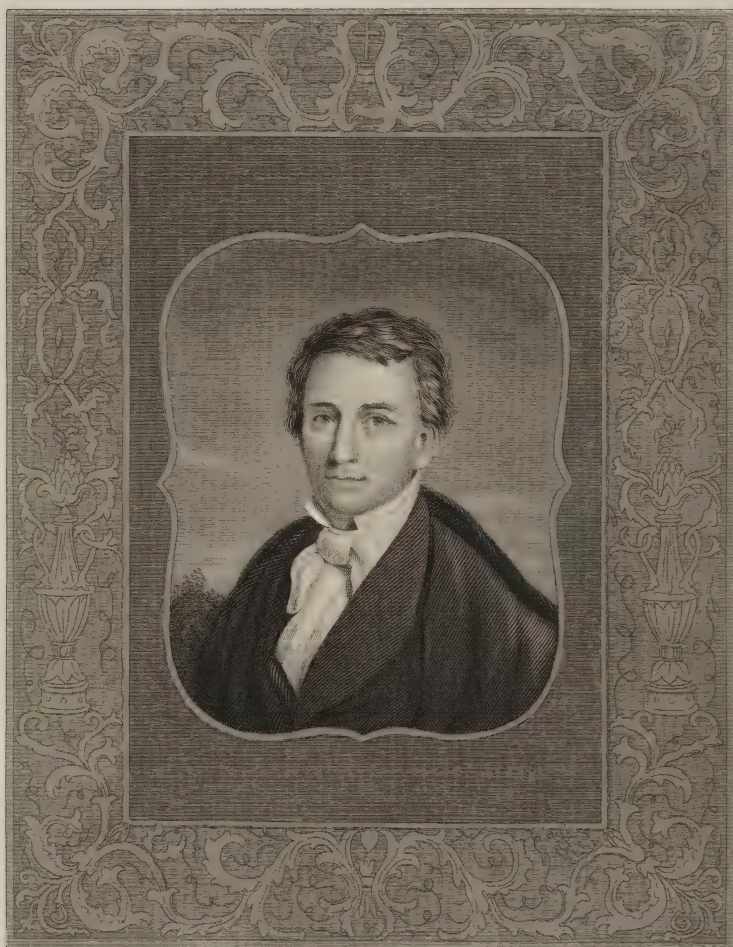
We are happy to receive the closing volume of this valuable work. It is just what is needed and will be prized highly by all clergymen, and critical students of the Bible. We have spoken before of the work, and take pleasure in commending it again to our readers.

*Sketches of Reforms and Reformers of Great Britain and Ireland.* [By Henry B. Stanton. Same Publishers. pp. 393-12mo.

In this work the author presents sketches of all the important reforms which have occurred in Great Britain, including the French Revolution. The book is written in a pleasing style.



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Yours &c

W. B. L. Howell

## BIOGRAPHICAL SKETCH OF REV. R. B. C. HOWELL, D.D.

BY THE EDITOR.

THE subject of this sketch has held a prominent place in the South West, as a successful minister of Christ, and an originator of benevolent efforts, designed for the spread of the Gospel in this and other lands.

Robert Boyle C. Howell, was born March 10th, 1801, on the Neuse, in North Carolina, where his father owned three plantations. His ancestors, both on the side of his father and mother, were among that distinguished and self-denying band, who first emigrated to Jamestown, Va., more than two hundred years ago. Robert enjoyed the advantages of the best schools in that part of the country where his father resided. He finally entered Columbian College, and completed his education at that noble institution, in a manner both honorable to himself and to the College. His parents were Episcopalians, and instilled into the mind of their son, principles of strict morality and religion. His mother in particular, who was a lady of superior learning and piety, instructed him with great care, in the duties and responsibilities of the christian faith. He was fond of gay company and innocent amusements, though he always had much veneration for religion and religious people.

Many obstacles were thrown in his way, by his ungodly associates, and by the pride of his own heart, yet he often studied his Bible with intense interest, and reflected much upon the sublime truths of christianity, and the dangerous state in which he was living, without hope and without God in the world. While thus perusing the Sacred Scriptures, he became a Baptist in principle, several years before he publicly professed religion. In August, 1820, in the twentieth year of his age, after having experienced pungent convictions for sin, and after much prayer and reflection, while reading the sacred volume, he became satisfied that he had experienced that internal renovation, without which, no one can enter into the kingdom of heaven.

On the 6th of February, 1821, he felt it to be his duty to follow his Lord and Master into a watery grave, and was baptized by Rev. R. T. Daniel, pastor of the Baptist church in Raleigh. He united with the Baptist church at Naughtontae, Wayne co., N. C., and went on his way rejoicing, in hope of a glorious immortality beyond the grave.

Afterwards, Mr. Howell pursued the study of medicine for scientific



purposes; but designed to practise law. At the same time, he felt a deep interest in the spiritual condition of his friends, and an ardent desire to be instrumental in the salvation of souls, though he did not intend to preach the Gospel. During the very week in which he was baptized, he commenced holding meetings for prayer and exhortation, at various destitute places in the neighborhood, where the people were very irreligious. An interesting revival soon commenced, and Dr. Mason of Wake co., N. C., was invited to come to Bro. Howell's assistance, and especially to baptize the willing converts. During the year some two hundred were buried by baptism, a commodious meeting-house was erected, and a large church organized.

About three weeks after Bro. Howell's baptism, he was licensed by the church with which he was connected, to preach the Gospel, though contrary to his own expectations or desire, as he did not wish to change his plans in respect to the future. As, however, the Lord had so remarkably blessed his labors, and as the meetings must be given up unless he should continue on with them, he reluctantly yielded to the clear indications of Providence, and rejoiced in the work of pointing sinners to the Lamb of God, who taketh away the sin of the world. He was requested to receive ordination, but refused.

In Autumn of 1826, Mr. Howell was providentially in Norfolk, Va., at several different times, and was invited to preach for the Cumberland street Baptist church, which was then destitute of a pastor. He held several meetings, and a glorious revival commenced. He was called to settle as their pastor; but declined. Still he could not leave them, as sinners were flocking to Christ by scores. Mr. Howell was ordained January 27th, 1827, by Rev. Dr. Staughton and Professor S. Wait. He continued to preach the word there, and during the year, baptized one hundred and eighty hopeful converts. After much persuasion, in Jan. 1828, he concluded to settle as pastor of the church, and was soon after married to Miss Margaret Ann Toy, a worthy young lady of Norfolk. He continued to labor with that church until July, 1834, during which time he baptized six hundred persons, and left the church large and in a flourishing condition.

At that time, much was said about the wants of the West and South. Mr. Howell was attracted by the Macedonian cry, and determined to go either to New Orleans or St. Louis. After reaching Nashville, Tenn., he was so earnestly desired to stop and labor in that flourishing place, that he concluded to do so, though he had pressing invitations from several other important places. There were only twelve efficient Baptists in the place, who had no house of worship, were dispirited and almost

ready to give up in despair. In January 1835, Dr. Howell moved his family there, and in earnest commenced to blow the Gospel trumpet. His remarkable success in that field is well known. He drew large congregations who were attracted by the eloquence and piety of the speaker, and was instrumental in the conversion of many precious souls. He labored there about sixteen years, and during that time, about nine hundred members were received into the church, three other churches were organized from that body, and a meeting house was erected superior to any in the South West, of any denomination. Soon after Dr. Howell removed to Nashville, he was instrumental in commencing a newspaper called "the Baptist," (now the "Tennessee Baptist.") He edited it some two years without compensation. This was the only Baptist paper existing between the Ohio River and the Gulf of Mexico. It exerted, and is still exerting a salutary and powerful influence in those once destitute regions. Dr. Howell was instrumental in originating the Education Society, and through that, "Union University" at Murfreesborough, and three Baptist Female Academies. The University at present has an endowment of sixty thousand dollars, a large and able faculty, a fine edifice, one hundred and fifty pupils, and is destined, we believe, to accomplish an immense amount of good. Dr. Howell was also instrumental in commencing the Southern Publication Society, which is scattering excellent books throughout the Southern and South-Western States. He was also largely instrumental in reviving the Southern Foreign Mission Society, which is now an efficient organization, sending its heralds of salvation to the benighted regions of the earth. To show that Dr. Howell had the universal confidence of his brethren in Tennessee, it is enough to say that for fifteen years he was President of the General Association of the State.

Last April, Dr. Howell, in accordance with a determination to accept of the unanimous call extended to him, entered upon his labors as pastor of the Second Baptist church in Richmond, Va., leaving a wealthy, highly intellectual, and probably the most efficient church in the South West. The call at Richmond was pressing, and it seemed that a wider field was opened for usefulness in that city. These considerations induced Dr. Howell to accept, though he had some misgivings when he found what distress his removal caused among the dear people of his former charge. He is very successful in his present position, and will doubtless be instrumental in accomplishing much good. The church, since his arrival, have entirely freed themselves from debt, having paid liabilities to the amount of eight or nine thousand dollars. Their number is large, and they are vigorous, united and happy. Large congregations, we understand, at-

tend upon Dr. Howell's ministry, and are delighted with his talents, oratorical power and piety.

Dr. Howell is an author. He has written a work on communion, which has not only had a wide circulation in this country, but has been republished in England. He has also prepared a work on the deaconship, and one on the way of salvation, all of which have been highly spoken of by the press.

In closing this brief sketch, we may say with safety, that one prominent trait in Dr. Howell's character, is a determination to endeavor to do good, even to the injury, sometimes, of his literary character. He has always been ready to throw himself into the breach, and perform what seemed to be duty, sometimes without due preparation. If a sermon must be preached on any particular and important occasion, or an article must be written for a periodical, and the duty falls upon him, he is ready to do it, though he may have little time in which to prepare. But he always prefers to have time for close and protracted study. His books show that he has strong reasoning powers, as well as a vivid imagination. We may say also, that he is a man of energy and perseverance, as well as of piety. His energy of thought, is apparent in his writings and sermons. His energy of character and perseverance, are evinced in overcoming the most formidable obstacles, in order to raise the standard of the cross amid determined and malicious opposition.—The work before him must be done, whatever may be the consequences. We trust that he will accomplish yet, much more good in Zion, and that ardent piety will ever make his spiritual armor bright.

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## SETTLING ACCOUNTS.

WHEN a minister was spending a few weeks in Edinburgh, there came, on business, to the house where he was, a man of the world. He was introduced to the minister in the following manner: 'This is an acquaintance of mine, and I am sorry to add, though young and healthy, never attends public worship.' 'I am almost tempted to hope that you are bearing false witness against your neighbor;' replied the minister. 'By no means,' said the man, 'for I always spend my Sundays in settling accounts.' The minister replied, 'you will find, sir, that the day of judgment will be spent in the same manner.'



## MEMORIES OF THE BRITISH METROPOLIS.—No. I.

BY FREDERIC SAUNDERS.

THE advent of the World's Jubilee of Industry—when all eyes are directed to the British Capital, affords a good apology for offering a few random recollections of its numerous objects of interest.

There is no spot on the globe more rife with historic incident and association, or more richly studded with the memorials of the past, and the progressive advancement of civilization and splendor. To those at least who may not be familiar with the geography of the mighty city—its densely crowded streets, lanes and alleys, its antique “nooks and corners,” and its splendid palaces, it is believed the following pages will not prove devoid of interest. “By the latest returns,” (we cite the testimony of a recent London journalist,) “the metropolis covered an extent of nearly forty-five thousand acres, and contained upward of three hundred thousand houses, occupied by about two million five hundred thousand souls; constituting not only the densest, but the busiest hive, the most wondrous workshop, and the richest bank in the world. The mere name of London awakens a thousand trains of varied reflection. It is the focus of modern civilization—the great capital of the world. To the west, it is a city of palaces, adorned with parks, and ennobled with triumphal arches, grand statues, and stately monuments; to the east, it presents a labyrinth of narrow lanes, dingy counting-houses, and huge masses of warehouses, with doors and cranes ranged one above another, in towering succession. It is a vast bricken multitude—a strange incongruous chaos of wealth and want, ambition and despair—of the brightest charity, and the darkest crime—where there are more houses and more houseless, more feasting and famishing, than any other spot on the earth.” Pampered luxury there riots in prodigal excesses, and squalid poverty pines in pitiless penury and wretchedness. The opulent state of a proud coronetted aristocracy, and the wreck of the despised and depraved children of “poverty and crime,” are there to be seen in glaring and painful contrast. In a word, London presents an epitome not only of the nation, but of the world. Within its precincts are to be found all classes and circles of life—the intellectual, moral, and social, as well as the untutored and debased—each revolving in its separate sphere. It is the grand theatre of life, in which all imaginable characters severally enact their parts. The merchant, eager in his pursuit of gain, the

hireling bending under the pressure of his toil, the devotees of science and literature busily intent upon exploring the mysteries of nature and art; while the proud patrician, and the votaries of pleasure, with butterfly wing flutter and dazzle amid their splendor and luxury. London is by far the greatest and richest city in the world. Its name, according to the best authorities, is derived from *Llyn—Din*, “the town on the lake.” Cæsar, who effected a landing on the island after a severe struggle in the year 53 B. C., is the first writer from whom any authentic accounts of the ancient Britons have descended to us. Druidism obtained in all its horrors in ancient Britain; if it did not indeed originate there. It is singular to reflect, that a little more than two centuries ago, it was deemed necessary by Queen Elizabeth, to issue a proclamation against the erection of any new buildings—the extent of the city, as it then existed, being considered by her ladyship as positively alarming. Queen Victoria, however, seems to entertain a very different opinion, for she not only permits the removal of dark and narrow alleys, which were impervious to the light of heaven, making way for the erection of splendid edifices in their stead; but she even has added to the great emporium of the world during the last ten years, no less than two hundred miles of new streets!

It is estimated that the whole British territory occupies an area little less than 7,000,000 of square miles—a territory much larger than that of any other government on the earth: in addition to which, it is every year receiving new accessions. We may also mention that the entire population of the British Empire, reaches nearly 200,000,000, more than one-half the population of Europe, and one-fifth that of the entire globe. But to return to the British capital: at its eastern extremity, on the banks of the Thames, stands the ancient tower of London, built by Julius Cæsar—the sanguinary memorial of the terrible despotisms and cruelties of the barbaric age. On the west, the venerable Abbey of Westminster rears itself in lofty and imposing grandeur, within whose mouldering arches repose the ashes of the mighty dead: while central to the city proper, rises the majestic cathedral of St. Paul,—with one solitary exception the most symmetrical and splendid temple in Christendom, whose colossal dome, peering through the dusky atmosphere, seems to keep saintly vigils over the vast metropolis. In juxtaposition with Westminster Abbey, may be seen that sumptuous gothic pile, the new Houses of Parliament, in which the collective wisdom of the nation convenes, to arbitrate the destinies and enact the laws that govern the realm. This close proximity of Westminster Abbey with the two Houses of Parliament seems to present a curious type of the union of Church and State.

In our bird's eye view, we see still further to the west the Queen's metropolitan residence, Buckingham Palace; and a little to the north in Hyde Park, the superb Chrystal Palace—at this moment the focal attraction of the whole civilized world. The “west end” of London, is indeed adorned with many splendid palaces, the numerous costly mansions of the nobility ranging along its many streets, squares and parks. Among the principal of these may be mentioned those of the Duke of Wellington, the Duchess of Sutherland, the Duke of Devonshire, the Marquis of Westminster, etc. But these objects of interest cluster too thickly around us, and we must make our survey of this world of wonders, by a more leisurely stroll through its several streets.

Before, however, we commence our perambulations, we are tempted to give a recent sketch from one of the London papers, of the city as it presents itself by night. “Those who have only seen London in the day time, with its flood of life, rushing through its arteries to its restless heart, know it not in its grandest aspect. It is not in the noise and roar of the cataract of commerce pouring through its streets, nor in its forest of ships, nor in its vast docks and warehouses, that its true solemnity is to be seen. To behold it in its greatest sublimity, it must be contemplated by night, afar off from an eminence. The noblest prospect in the world, it has been well said, is London viewed from the suburbs on a clear winter's evening. The stars are shining in the heavens; but there is another firmament spread below, with its millions of bright lights glittering at our feet. Line after line sparkles, like the trails left by meteors, cutting and crossing one another, till they are lost in the haze of the distance. Over the whole there hangs a lurid cloud, bright as if the monster city were in flames, and looking afar off like the sea by night, made phosphorescent by the million creatures dwelling within it. At night it is that the strange anomalies of London are best seen. Then, as the hum of life ceases, and shops darken, and the gaudy gin-palaces thrust forth their ragged, squalid crowds to pace the streets, London puts on its most solemn look of all. On the benches of the parks, in the niches of the bridges, and in the litter of the markets, are huddled together the homeless and the destitute. The only living things that hunt the streets, are the poor unfortunate beings, who stand shivering in their finery, waiting to catch the drunkard as he goes shouting homewards. Here on a door-step crouches some shoeless child, whose day's begging has not brought it enough to purchase even the two-penny bed that its young companions in beggary have gone to. There, where the stones are taken up and piled high in the road, and the gas streams from a tall pipe in the centre of the street in a flag of flame—there, round



the red glowing coke fire, are grouped a ragged crowd smoking or dozing through the night beside it. Then, as the streets grow blue with the coming light, and the church spires and chimney tops stand out against the sky with a sharpness of outline that is seen only in London before its million fires cover the town with their pall of smoke—then come sauntering forth the unwashed poor, some with greasy wallets on their backs, to hunt over each dirt heap, and eke out life by seeking refuse bones, or stray rags and pieces of old iron: others on their way to their work, gathered at the corner of the street round the breakfast stall, and blowing saucers of steaming coffee drawn from tall tin cans, with the fire shining crimson through the holes beneath; whilst already the little slattern girl, with her basket slung before her, screams water-cresses through the sleeping streets. Yet who, to see the squalor and wretchedness of London by night, would believe that twenty-nine only, of the London bankers, have cleared as much as *nine hundred and fifty-four million pounds sterling, in one year*; the average being more than three millions of money daily—or that the loans of merely one house in the city throughout the year exceed thirty millions!"

*To be Continued.*

## RELIGION.

WE have seldom read a more finished description of this heavenly principle, in easy language, than the following, extracted from the English Monthly Review:—"Religion—that messenger of Heaven—dwells not exclusively in cells or cloisters; but goes forth among men, not to frown upon their happiness, but to do them good; she is familiar and cheerful at the tables and firesides of the happy: she is equally intimate in the dwellings of poverty and sorrow, where she encourages the innocent smiles of youth, and kindles a glow of serenity on the venerable front of age; is found, too, at the bed-side of the sick, when the attendants have ceased from their labor, and the heart is almost still; she is seen in the house of mourning, pointing upward to the house not made with hands; she will not retire so long as there is evil that can be prevented, or kindness that can be given, and it is not till the last duty is done, that she hastens away and raises her altar in the wilderness, so that she may not be seen by men."

## APOSTOLIC PIETY IN THE CHURCHES ESSENTIAL TO AN APOSTOLIC MINISTRY.

BY REV. ROBERT T. MIDDLEDITCH.

THE great mass of irreligion everywhere disclosing itself to view, retaining its frozen immobility, notwithstanding all the ministerial power brought to bear upon it, may well awaken the most serious solicitude. Many have deduced from this fact, of so little being achieved, very unfavorable conclusions as to the adaptation of the ministry for its great and responsible work. No minister, who remembers his commission as a pastor of Christ's flock, and an ambassador to the world, can avoid being conscious that he falls far short of the piety which he ought to possess. Nevertheless, we fear that the parties who complain of the want of apostolical piety and zeal in those who now exercise the ministry of reconciliation, seldom think how far that inefficiency may be traceable to the churches themselves. If we need an Apostolic ministry, we also need that churches should become followers (imitators) of the Apostles, I. Thess. 1: 6. Admit that a minister has not the piety demanded by his work, that he fails of a deep and experimental acquaintance with the sacred oracles, that he is not distinguished by earnest, persevering, and availing prayer, and that he is very far from having a sufficient realization of the value of souls; yet where must we lay the blame of these alarming deficiencies? The minister is far from being free from guilt; but are the churches guiltless?

Defective piety in a minister is seldom the result of *decay*. It is in general the character moulded by the influences in which he was nourished. If early church fellowship tended to form apostolic christians, when called to the sacred office, we should find them developed into apostolic ministers. Our ministry comes from the churches. It does not issue from the monastery, where it has been dissociated from intercourse with the people; but it is familiarized with the religious habits and spiritual state of the christian world. Whatever faults, therefore, may be attached to the ministry of any age, and however multiplied the diatribes of those who desire not to be identified with its short comings, yet if we have ministers materially wanting in spirituality and zeal, it is to be ascribed in no small measure, to the vitiated air which they breathed in those first days of christian experience, when having given themselves unto the Lord, they gave themselves unto his people.

Many imagine that increased facilities of ministerial education, have had an evil tendency with respect to piety. We apprehend, however, that it will be admitted that those whose impressions of duty are so slight that they abandon pastoral charges for the "farm or the merchandize," are not often those who have possessed very extensive opportunities of training for the office they so ignobly relinquish. Occasionally, it is true, one who has possessed these advantages, resigns his pastorate; but he will generally be found in a position in which he can still serve the church of God. The plants of Divine grace have no congenial soil in the groves of classic lore, but many, it is evident, mistake the object sought by those to whose wisdom and care, the instruction of candidates for the ministry is committed. Perhaps those who have had most experience, will agree with an European writer, who observes: "The most uncommon words within reach—the most shining figures—the greatest attempt at depth, these are the faults of the uneducated, the things which are often brought to college, and which tutors do their utmost to prevent being carried forth again. The simple—the natural—the forcible, because not only weighty in thought, but clear in expression—these are the qualities which all tutors aim at, in their discipline for preaching. If they do not always succeed, the reason lies either in mutual incapacity, or in something inherited from the first Adam, and not yet wholly eradicated by the second. When vanity and self are quite overcome, a religious instructor will ever say with the greatest of merely human teachers, 'We preach not ourselves.' 'We use great plainness of speech.' 'My speech and my preaching was *not* with enticing words of man's wisdom.' 'We speak not in the words which man's wisdom teacheth.' In a word, a youth is taught to love not only the precious truths of scripture, but also the many and vigorous, yet often tender and *inartificially* beautiful style in which those truths are communicated."

If those who are engaged in ministerial work, have not the piety that their work demands, there is reason to fear that they are seldom unfavorable barometers of the churches they serve, and in many cases, if a minister's piety were regarded as an index of the state of religion among his people, *they* would have a name for life, when investigation would prove the prevalence of alarming indifference. All know that a bishop ought to be "an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity;" but it is very difficult for a man confined to an iceberg, to escape the somnific influence which cold exerts. For a season he may struggle to maintain his wakefulness, but it is not very surprising if all caloric is imperceptibly extracted from him, and he becomes in no way distinguishable from the inert mass around him:—

"Like people, like priest."



It is only as churches possess more of an apostolic piety, we need expect a ministry commensurate with the wants of the age and the world. It is well, where a minister is able to regard a scanty support with the forgetfulness of self which actuated McCheyne, when he remarked, "God will make the money sufficient. He who paid his taxes from the mouth of a fish, can supply all my need." It is proper, however, to inquire whether churches can expect any minister to come to them in the "*fulness of the blessing of the Gospel*," if they who are taught, do not "*communicate to him that teacheth in all good things?*" Far be it from us, to censure the accomplishments which make home attractive, yet with truth we may assert, that many pay readily, far more, every year that a child may acquire the knowledge by which tastefully to awaken the music of an instrument, than they contribute for the support of the divinely appointed instrumentality, which brings to them the "*joyful sound*," sabbath after sabbath. So long, as in many cases, the support which can be afforded to a minister, is not equal to that which can be obtained by men engaged in occupations in which they have need of no mental thought whatever, it is evident that those gifted with talent, need continually to feel the influence of an apostolic piety, or they will not give themselves to the ministry.

Let churches be truly revived, and they will have preaching of a character more adapted to make the ministry efficient. Now it frequently seems as if something more was wanted than the "*plain and unvarnished story*" of Grace. Congregations are best pleased in many instances, with that which is novel and startling, or lofty and intellectual. The ingeniousness which can fasten unusual topics on scripture passages with most adroitness, solicits an approbation which may be sought in vain for the ingenuousness which preaches Christ crucified most affectionately. "*Old fashioned preaching*" with many, it is to be feared, means more than the plan on which a discourse is framed—it has respect to the truths presented. It has been stated that we have a set of doctrines which are a "*mere traditional heirloom of an ancestry we do not reverence*." Some doctrines seem almost to have dropped out of sight. The supremacy of the Divine will, the election of grace, the utter depravity of man, the resurrection, the coming of the Lord, and judgment to come, are seldom topics of public or private discourse: and that because *they are not realized in the inward life of Christian men!* This statement may be too sweeping, but yet if there is anything of truth in it, undoubtedly the writer gives the true reason of such an unfortunate state of affairs.

An appropriate conscience in those who hold the sacred office, can only

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be secured by a healthful piety in the churches they serve. In a truly revived church, a minister would feel that he had the noblest incentives to make full proof of his ministry, and faulty indeed would he be, if his "profiting" did not "appear unto all." Such a church would be able to bear faithful preaching, while the harmonious conversion of all truth, would be so well displayed in their christian course, their prayer, their efforts, that he would never think of mutilating the Divine word, to conform it to their wishes, or relieve their perplexities. Conscious that he had with him "a band of men whose hearts God had touched" with zeal for his service, and devotion to his glory, instead of regarding himself as an isolated laborer, he would feel that he was blessed with the most desirable fraternal co-operation, and that only as he possessed a high state of piety and earnest application, could he acquit himself as a "workman that need not be ashamed."

We do not expect that a church imbued with apostolic zeal, prayer and love, would sanction mental indolence in their spiritual guide. Wherever there is increase in piety, spiritual knowledge will be imperatively demanded. The continual discussion of a few favorite topics will not be satisfactory. The members will not rest satisfied for their meditations to be confined to a circle, but they will feel it incumbent on them to be familiar with the whole field of truth. The pastor of an apostolic flock, will find it necessary to husband his time, and secure himself as far as the interests of the Redeemer's kingdom will admit, from every pursuit which would direct his attention from that charge to which he is ordained. He will feel that opulence in intellectual possessions is indispensable for the exercise of a suitable influence in society. He will soon learn that scanty resources, however well sustained by a life of faith upon the Son of God, are sufficient for the "perfecting of the saints" and the "edifying of the body of Christ."

With favorable and congenial influences in the churches, a band of evangelical laborers of the highest order might be expected. It would be evident that the chief aim of him who watched for souls, was to benefit the church and the world, and that his main anxieties, joys and sorrows related to spiritual and eternal realities. He would preach Christ. —"Him first, Him last, Him midst, Him without end." He would have boldness to present every truth to his people, with the utmost anxiety to benefit all. He would never indulge in mere singularity in his choice of subjects, but his pulpit efforts would not fail of a spiritual unction. He would pay no compliment to the fancied dignity and purity of humanity. A false philosophy would receive no deference in his preaching. He would be invincible to the seductions of wealth, the

allurements of pleasure, and the fascination of fame. He would enter upon the duties of the sanctuary fresh from communion with God. His soul would be the repository of heavenly truths, and it would be evident that in his keeping they suffered not in vitality. He might not arrest attention by brilliancy of imagination, purity of diction, or depth of thought; but even the unblest man who occupies the seat of the scorner, would be impressed with his sincerity. His discourse would not be the cold, turgid rhapsodies of a false oratory, but the unfathomed love of his soul to Christ would awaken an overmastering sympathy in his mind for his fellow men, causing him to present arguments, entreaties, and pathetic appeals, till the worst form of scepticism should be removed, the most obdurate heart be softened, and the proudest spirit bowed into submission. And if, unfortunately, their ends should not be attained, the sincerity and faithfulness of his pleadings would cause him to be "freed from the blood of all men."

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### SWEARING.

A KING was riding along in disguise, and seeing a soldier at a public house door, stopped, and asked the soldier to drink with him; and while they were talking, the king swore. The soldier said, Sir, I am sorry to hear a gentleman swear. His majesty swore again. The soldier said, Sir, I'll pay part of the pot, if you please, and go; for I so hate swearing, that if you were the king himself, I should tell you of it. Why, should you? said the king. I should, said the soldier. His majesty said no more and left him. Awhile after, the king having invited some of his lords to dine with him, the soldier was sent for; and while they were at dinner, was ordered in to the room and to wait awhile. Presently the king uttered an oath. The soldier immediately, (but with great modesty,) said, "should not my lord the king fear an oath!" The king, looking first at the lords and then at the soldier, said, There, my lords, there is an honest man. He can respectfully remind me of the great sin of swearing, but you can sit and let me send my soul to hell by swearing, and not so much as tell me of it!



## THE VOICE OF THE DEPARTED.

BY REV. A. PHELPS VIETS.

"He being dead, yet speaketh."

LIVING voices may be eloquent, and living tongues make affecting appeals; but a more thrilling and moving power of eloquence, comes up from the solemn stillness of the grave; and a more heart-touching appeal is made by that voice which comes back to the living from the silent chambers of the dead—breaking forth from their breathless repose—a stillness how dreadful! uttering in loudest tones, a weighty lesson to the surviving, and a solemn truth concerning the departed.

Every one who has lived and died, whatever his ability, sphere, or deeds may have been while he dwelt among men, becomes endowed with this power of speech, after his departure, by which he continues to utter a voice which none can deny or suppress.

All who have performed a part on the world's wide stage, in the great drama of life, have left, after the scene has closed, an impression more or less deep—an influence more or less extensive and lasting, upon the minds of those in whose presence they lived and acted.

A person may have been a mute, the power of speech denied him in life; but in death his tongue is loosed, and forthwith he speaks. His life, from fortune, diffidence, or choice, may have been one of obscurity, almost unknown, unheard. Or he may have acted a more conspicuous part, with the endowment of distinguished abilities, occupied the most public, important, and influential positions in the world and in the church—in whatever his life spake or his lips were eloquent while here, he speaks with no less force after his departure.

Every one, according to the sphere in which he moved in life, the strength of his intellect, the power of his moral character, the words of his mouth, or the fruit of his pen, when removed, will still continue to speak—whatever is uttered in life is not silenced by death.

All leave behind them a voice, which is heard in some community, in some circle, in some family, by some acquaintance, or some surviving friend, with whom they "had taken sweet counsel," and left some cherished memento, both in words and deeds by which they "being dead yet speak."

How many of the living can attest this ! What at first, and from the living, might have been disregarded, comes back with an energy to survivors, which neither deafness nor distance will permit them to treat with indifference ; it will be heard and felt. Does not an Abel yet speak ? Does not a Baxter still call ? And does not a Bunyan, in many languages, ah ! with many tongues, still utter a voice which is heard, understood, and felt by thousands in many lands ? Does not a voice come to many of us from some absent or departed relative, friend or acquaintance ? Even more, do not their well impressed forms and features, appear in bright images, in visions of the mind—in mysterious communings with the past—in solitary walks—in reflecting moments—at evening and twilight hour, when

“Some curfew tolls the knell of parting day,”

and calls us to hold converse with the past—we feel that the spirits of the departed come near to commune again with us :

Beings now in memory living  
 Once companions of our way :  
 Back from earth their spirits giving,  
 Left their prison-house of clay.  
 From their homes celestial, straying,  
 Visitants to earth again ;  
 Flitting shadows round us playing,  
 Speaking with the souls of men.

How true to life the tones they seem to breathe, and the communications they make ! How fraught with all the glorious colors of living imagery do they appear,

“When busy, meddling memory, in quick  
 And saddening succession, musters up the past  
 Endearments of our softer hours, tenacious of its theme !”

How impressively did these move the mind and heart of Gray, and how affectingly has he rehearsed those impressions, in that most beautiful “Elegy written in a church-yard !” Is not every grave-yard equally vocal ? Ah ! has not every solitary grave its voice, that falls at some time upon some ear ; and absent friends long gone and far away, make return visits, like the unconfined inhabitants of the spirit land ?

“The departed, the departed, they visit us in dreams :  
 And they glide above our memories, like shadows over streams,

We hearken to the sighing winds among the cypress trees :  
While the voice of the departed is borne upon the breeze.  
We look around, and feel the awe, of one who stands alone,  
Among the wrecks of former days, in mournful silence strown—  
It sometimes seems their pleasant smiles, still on us sweetly fall ;  
Their tones of love we faintly hear, our names in sadness call."

O what thrilling accents does that still, small voice breathe ! Be it of a Christian father, a sainted mother, a precious child, a beloved companion, a faithful minister of the Gospel, a good deacon of the Christian church ! They all speak with a voice more or less loud and affecting. We know there is a dark, as well as a bright side to this picture : that the sinner, as well as the saint, in many ways "*being dead, yet speaks.*" But O, how different the influence left by each ! We willingly turn away our thoughts from the ruinous contagion that follows the one, to view, admire, and reflect upon the blessed influence left by the other.

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### AN ECCENTRIC CLERGYMAN.

A SHREWD, eccentric, but withal talented preacher, of unbounded influence among his people, once administered reproof in a very effectual manner. One warm summer afternoon, his congregation, like some other congregations, got drowsy, and not a few went off into a regular doze. The orator went on, apparently undisturbed by the apathy, and finished his discourse. He paused ; the silence, as is often the case after the hum-drum of a not very animated preacher, roused up the congregation : some rubbed their eyes, and all stared ; for there stood the minister sermon in hand. He waited till he saw them all fairly awake, and then very calmly said, " My good friends, this sermon cost me a great deal of labor, rather more than usual ; you do not seem to have paid to it quite as much attention as it deserves. I think I will go over it again ;" and he was as good as his word, from text to exhortation.



## THE PASTOR'S LEAF.

ONE Saturday afternoon, as Dr. Staughton was preparing for the pulpit services of the following day, a stranger called at his study, and introduced himself as "the Rev. Mr. Johnson." He had no credentials, except a copy of the Minutes of an Association, in which his name was given in such a connection as to satisfy the Doctor, that in "his own country" he was "not without honor." In the course of conversation it became apparent that Mr. J. would be *willing*, if invited, to preach at least a part of the day, even in Sansom street. The Doctor did not feel very well, and was desirous to preserve his strength, as far as possible, for his evening lecture, which, as many remember, was uniformly attended by admiring crowds. He therefore requested the "strange brother" to take the morning service, and received the prompt assurance that his wish should be gratified. Tradition has preserved no account of that "morning service," except the fact that the preacher was *heard*. His voice filled not only that spacious house, but a circle of much larger radius. As the Doctor was passing out, one of the deacons asked him what he thought of the stranger. "Oh, he is *sound*, he is *very sound*," was the significant reply.

On Monday morning, Mr. J. requested the Doctor to give him a letter of introduction to the Rev. Mr. Healy, of Baltimore. The good man was too kind to refuse altogether, and too conscientious to recommend a person of whom he knew so little. He therefore gave the applicant the following letter:

PHILADELPHIA. ———, ———,

*Dear Brother Healy,*—The bearer, who says his name is Johnson, and says also that he is a Baptist preacher, desires me to introduce him to your acquaintance. He cried aloud and spared not in my pulpit yesterday, and if you should find it convenient to let him preach for you, he will lift up his voice among you.

Ever affectionately,

W. H. STAUGHTON.

It was the advice of the late Rev. Dr. Emmons, to young ministers: "Be short, in all religious exercises. Better leave the people longing than loathing. No conversions after the hour is out."

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**IMPORTANCE OF PRAYER.**—On our knees, if any where, we learn to love the souls of our people, to hate our own sins, to trust in him who shews us then his wounded side and pierced hands, and to love him with our whole heart. Nothing will make up for the lack of prayer: the busiest ministry without it, is sure to become shallow and bustling. To come forth from secret communing with him, and bear our witness, and to retire again behind the veil to pour out our heart before him in increasing intercession and devout adorations, this is, indeed, the secret of a blessed, fruitful ministry.

DR. WILBERFORCE.

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**SELECTION OF SUBJECTS.**—When God comes down from his throne to arrest our attention, the public mind is awakened, and ministers have only to guide it to proper objects, and direct it into proper channels.

R. HALL.

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**WISE RESOLUTION.**—My maxim has been for many years past, to aim at great things, to do what I can, and be thankful for the least success, and still follow on without being discouraged at the day of small things, or by unexpected reverses. For years, I have laid it down as a maxim to guide me, never to give up a place in despair of success. If one way does not succeed, new means must be tried; and if I see no increase this year, perhaps I may the next. I almost wish to blot out the word "*impossible*," from my vocabulary, and obliterate it from the minds of my brethren.

T. CHARLES.

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**A MAN OF PRAYER.**—Dr. Payson was eminently a man of prayer. It was once said of him, "He does not need to go to the throne of grace, for *he is always there*." He read the Bible studied, planned, wrote, and pronounced his sermons in prayer.

CHRISTIAN ALMANAC.

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**PLAIN LANGUAGE.**—Sound doctrines ought to be conveyed in plain language. I know of no advantage on the side of learning, but as it tends to elucidate that which is obscure, and to simplify that which is complex. A preacher who attempts to surprise by his force of exposition, and unintelligible or scholastic terms, is "a novice lighted up with pride," or a trifier, insensible alike of his high destination, and his dreadful responsibility. The reasoning of the apostle, relative to unknown tongues, will apply with great force and propriety to the employment of language above the general comprehension.

DR. COLLYER.

## DECLARING THE WHOLE COUNSEL OF GOD.\*

BY ALEXANDER CARSON, LL. D.

"Diminish not a word."—*Jer.* xxvi. 2.

DIMINISH not a word ! Why should a message of the allwise Jehovah need such a caution ? Shall a servant among men dread the consequences of tampering with the contents of a message to the friends or the enemies of his master ; and shall the servant of the King of kings, compromise his duty, through fear, affection, or interest ? The caution supposes then the temptation, and experience proves that the servants of the Lord are under the strongest solicitations of an evil heart to be unfaithful in declaring without reserve the will of their Lord. When the truth delivered is of a disagreeable nature, it exposes the messenger to the same hatred, as if he himself was the author of the threatened calamity. The messenger of good news is received with favor, but the messenger of evil news is an object of horror.

But the messengers of the Lord are not only exposed to the same displeasure with other messengers of evil, they are charged as malignant persons, who delight in the evil which they denounce as from the Lord. Men do not generally, in words, attack the Almighty, when they are displeased with his message, nor directly bring him to account for what is offensive ; they bring the charge directly against those who deliver the message, or who urge them to consider it in all the relations of the children of Israel in the wilderness. They murmured against Moses, and instead of laying the blame of their calamities expressly upon Jehovah, they brought them directly in charge against his servant Moses. In this way they gratify their resentment against the evil which they dread or suffer, and hide from themselves their awful guilt in calumniating the Almighty.

The things denounced by Jeremiah were exceedingly disagreeable to the people of Judah. Though mercy was always held out to repentance, yet, as they were wedded to their idolatry and sins, they despised the Divine favor, or the way of a return to his service. They must have

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\* We are happy to say that the Publisher of the Memorial has purchased several unpublished papers, from the pen of the late venerable Dr. Carson, one of which we here present. Ed.



mercy, and have their own way. When the utter destitution of their temple and cities was presented, they were maddened with rage, and the hatred which they in reality indulged against God, was vented against the deliverers of his message. To encourage the prophet not to falter, Jehovah, here, in the most authoritative tone, charges him to diminish not a word. Neither must a tittle of the threatening be concealed, nor the language in the least softened.

The misconduct against which Jeremiah is here warned, is frequently exemplified in every age, in delivering the message of the Lord from the Scriptures.

How many of the professed servants of the Lord, tamper with his message to the children of men! How many of them conceal a part of that which they know to be the will of God, in order to avoid giving offence.

This craft is by some openly avowed and gloried in, as an instance of holy guile, which is supposed to be a great accomplishment in a pastor. Have we never heard of ministers of the Gospel, who boast that they dexterously avoid the doctrines of Scripture that relate to the sovereignty of God, and the deep things of the Divine counsels? How awfully wicked is the presumption! They condemn the wisdom of God as folly, and profess to have discovered a way of dealing with man more likely to be useful. The truths of the Divine word are not to be taken out of their proper place. By pressing them in a view in which they are not exhibited in the Divine word itself, evil may be done. But to suppose that any thing is revealed in Scripture which it is wise to conceal, is an evidence of atheistical profaneness.

No part of the will of the Lord is to be concealed or testified for any purpose, on any account whatever. "Diminish not a word." Is the Lord more jealous with respect to the message to be delivered by Jeremiah, than he is with respect to the truths of the New Testament? Yet in how many moulds has the Gospel been put, in order to form it in a manner suitable to the pride of man, so as to make it less offensive to the carnal mind? How many modifications have been given to the doctrines of faith, justification, &c., in order to reconcile the word of God, and the wisdom of man! How many ponderous volumes of commentary have been written, in order to effect what will never be effected—a cordial union between the natural lusts of man, and the statements of the book of God! All the contortions of Scripture language, may be traced to the same source. The great bulk of those who are engaged in explaining the Bible, employ their efforts in endeavoring to destroy the features of Divine wisdom, and make the book of God a favorite with the world.

The ordinances of the house of God, have experienced the same treatment. By the institutions of the great apostasy, all the ordinances of the New Testament have been either laid aside or modified by human wisdom. There is not one portion of the Divine inspiration which has not been tampered with. And the Lord's people, when they have been allowed to return from Babylon, have in many instances, even thought it prudent to bend to circumstances, and by a holy guile, to persevere in those alterations and modifications which were introduced by the man of sin. How few churches dare take the New Testament in their hand, and go through it with this fearful caution before their eyes! Have not almost all of them, either added or diminished, or modified? While we are bound to rejoice in all who hold the truth, and should receive them in all things in which we are agreed, we should not cease, boldly and loudly, and constantly, to make this charge "tingle in the ears" of all our brethren, "*Diminish not a word.*"

#### A BLESSING BEFORE MEAT.

THE excellent Rowland Hill, of London, was an eminently pious and useful man; probably more useful in the conversion of sinners than any other man during the almost seventy years that he occupied the pulpit. He had frequently a very original manner of presenting a common thought. The following lines, which he wrote for some of his young friends to repeat before meals, may serve as an illustration:—

Some have meat, and cannot eat;  
Some could eat, but have no meat;  
But I have meat, and I can eat,  
God's name be praised.

BEAUTIFUL EPIGRAM.—The family motto on Dr. Doddridge's coat of arms, was "*Dum vivimus, vivamus,*" the literal translation of which is, "While we live let us live." The direction thus given was beautifully versified by the Doctor in the following lines:

"Live while you live," the epicure would say,  
"And seize the pleasures of the present day."  
"Live while you live," the sacred preacher cries,  
"And give to God each moment as it flies."  
Lord, in my view let both united be,  
I live in pleasure when I live to thee.

MY DEAR BROTHER HUTCHINSON:—Being desirous of perpetuating the existence of the following touching lines, you will greatly oblige the writer, and I hope gratify your readers generally, by giving them a place in your excellent publication. There is a slight circumstance associated with these verses, which it may not be amiss here to mention. About one year since in this village, a young lady, the pride and hope of a widowed mother, the loved and respected of the church of her choice, was prostrated under the afflictive hand of a most painful disease.—She was informed by her attending physician and friends, that she must *soon die*, there being no possible ground upon which to build hope of recovery—yet she manifested no astonishment—no alarm; but with that calmness and quiet of spirit, which alone characterizes the “every day Christian,” calmly replied, “The Lord’s will be done.” As the man of God found his way to her bedside day after day, he conversed freely with her, upon her future prospects—the realities of eternity—the solemnity of death and of judgment—when to his enquiries she would heartily respond: “My trust is in Jesus—I have hope through a crucified and risen Saviour, of a glorious immortality—I have but little anxiety, and that is for my mother; poor mother! what will she do when I am gone? How lonely she will be!—God *will* take care of her—it will be but a little while at best and we shall meet again—no more to part.” Having arranged matters for her burial, she requested the writer to “address the living” after her death, from Revelation 21st chapter, 4th verse: “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying—neither shall there be any more pain: for the former things are passed away.” This young woman died in the “comfort of love,” revealed in the gospel of the Son of God. Shortly after her death, the lonely widow sat down to gaze upon the little mementoes left of her departed child, and the first drawer she opened, presented a letter containing the beautiful lines of “Miss Thompson”—full of comfort and of consolation to the stricken heart—and especially so, as they were thus arranged by the hands of her whose life was pure and whose end was peace. By publishing them you may afford hope and consolation to such of your readers, as are mourning the death of pious children—or youthful Christian associates.

D. HENRY MILLER.

Yonkers, N. Y., March 3.



## ON THE DEATH OF A YOUNG CHRISTIAN.

BY ELIZA THOMPSON.

WEEP not ! because the fair young bud hath faded,  
That in its opening glory smiled so bright—  
Though sorrow's sweeping cloud hath darkly shaded  
The star-like beam which cheered our lonely night !  
For He who gave such sweetness to the flower,  
And made the silvery ray so pure appear,  
Sheds sunlight o'er affliction's gloomy hour,  
Upholds the fainting heart, and dries the tear.

Weep not ! sad mourners, though to thee, no longer  
Earth yields that cherished form to be thy stay.  
There is an arm far mightier and far stronger,  
Will guide thine aged steps through life's dark way !  
Rest on that power divine, while sorrow, welling  
Streams from the fountain of thy bleeding heart,  
Fear not when death's cold waves are round thee swelling—  
That heavenly strength will still its aid impart.

Weep not ! although no gladsome voice is cheering  
Thy household labors, or thy lonely hearth,  
Though well thou know'st no more those tones endearing,  
Shall e'er be heard by thee again on earth.  
Think not her gentle notes are hushed forever ;  
Upon thy joyous ear they yet will rise,  
In that bright land where loved ones never sever,  
Beyond the splendor of those beaming skies !

Ah ! who can tell the rapture that is filling,  
The bliss now flowing through her sinless heart,  
While in that song, through heaven's high arches thrilling,  
She bears her grateful and triumphant part !  
We will not weep then, that to endless glory  
Our treasured gem hath been conveyed ;  
Rather be ours the joy to spread *His* story  
On whom were all our griefs and sorrows laid.

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EVERY virtue communicates a proportionate degree of felicity, as may be instanced in that of honesty, which gains confidence ; the exercise of judgment, gains estimation ; prudence, respect ; courtesy and affability, affection ; temperance gains health and fortitude, that peace of mind which adversity cannot disturb.

# Monthly Record.

## FOREIGN ITEMS.

ENGLAND.—THE WORLD'S FAIR.—The Executive Committee of the World's Fair, have decided that no free admissions shall be granted; and that exhibitors, unless they state their intention of attending for the purpose of explaining or keeping in order their contribution, shall not be entitled to free tickets. First-class season tickets for the World's Fair are three guineas for a gentleman's and two for a lady's ticket, and these will procure admission at all times when the exhibition is open. On the first day of all, the right of entrance will belong to the holders of these "season tickets" exclusively, no offer or money whatever being receivable at the doors on this occasion. On the second and third day, the price of admission for the day only will be £1; and on the fourth day 5s., at which sum the entrance-fee will continue stationary for the space of three weeks. On the 22d day the price will fall to 1s., and so remain during the period of exhibition, with the exception of the Fridays and Saturdays in each week, on the former of which days the cost of admission will be always 2s. 6d., and on the latter 5s.

THE ROMAN CATHOLIC QUESTION.—It appears by the English papers that there are in Parliament thirty-six Roman Catholic members, and that they have unanimously and solemnly resolved to oppose with all their power, a ministry that proposes to interfere in any respect with the late papal aggression. Lord John Russell intends to present still more stringent measures against Papacy. What a storm is impending?

ITALY.—It is rumored that the "Holy Alliance" at Dresden, has demanded the expulsion from Piedmont, of all the Italian emigrants; the suppression of the liberty of the press, and an immediate reconciliation with the Court of Rome. These absurd pretensions have been met by a deliberate refusal on the part of the Turin Government.

ROME.—The Pope is said to be desirous that the French troops should be withdrawn from Rome that he may place himself under the special protection of Austria and Naples.

ARCHBISHOP HUGHES OF NEW-YORK.—This man is preaching at Rome to large audiences, and endeavoring to prove that Protestantism is so rapidly declining, it will soon be among the things that *were*, or in other words, he is laboring with all the ingenuity and power he has for a Cardinal's hat. We should not wonder if such a Romanized American should be hooted at in the streets on his return to this country.

CHINA.—The celebrated Commissioner Lin, whose energetic course gave rise to the opium war, has deceased, and his death is lamented by the government.

**AFRICA.—THE KAFFIR WAR.**—The Cape Town Mail, of Feb. 3d, contains the most deplorable account of the state of things throughout the frontier districts. English farmers had been murdered, and their farms plundered, and their dwellings burned. From the last of December to the 4th of February, a desultory warfare had been carried on. The English and their native allies were generally victorious in pitched battles, and numbers of the rebel chiefs had been killed. In one battle, near Fort Hare, where the Kaffirs were 3000 strong, a much smaller number routed them, the Kaffirs leaving 100 dead upon the field.

From news of March 15, we learn that the Kaffir war is likely to be more prolonged than was at first anticipated. Sir Harry Smith at the head of 5,000 men, had given battle and killed 70 or 80 Kaffirs.

**RICH GOLD DISCOVERIES.**—An immense discovery of gold has lately been made upon a hill in the vicinity of the Mokelumne river, which had never previously been wrought.

**GERMANY.**—Prussia is supported by France and England. The treaty of Olmutz avails nothing, and negotiations must be commenced again with Austria. Prussia will now have much advantage, and Austria will be obliged to be more moderate in her claims or unsheathe the sword.

**BADEN.**—The State of Baden has passed a law for the regulation of the press. Its main provisions are as follows: Abolition of the censorship. All articles to be signed by the writers. Caution money must be deposited by publishers and authors. Publishers, printers, and distributors of works are all responsible for the contents, and alike liable to arrest and prosecution. The Chamber of Deputies has been burned.

**THE HUNGARIAN REFUGEES.**—Most are probably aware that our government has sent instructions to our minister at Constantinople, directing him to employ one of the National ships now cruising in the Mediterranean, for the purpose of conveying the noble Kossuth and his compatriots to this country. The Sultan will, no doubt, comply with the wishes of our government, and we shall be permitted to welcome those sons of freedom to our shores. Truly *Columbia* is an asylum for the oppressed. Austria protests against the release of the Refugees by the Sultan.

### GENERAL ITEMS.

**DEATH OF THREE EDITORS.**—John S. Skinner, of Baltimore, Md., Hon. Issac Hill, of Concord, N. H., and Mordecai M. Noah, of this city, all veteran and able editors, have recently been called to their final account. They were all between sixty and seventy years of age.

**REV. JOSEPH STOCKBRIDGE,** Chaplain in the United States Navy, and for a number of years a resident at this port, has been detached from the ship *North Carolina*, and is waiting orders from the Navy Department. He has been instrumental in circulating many copies of the Scriptures and many religious tracts among the marines, besides attending, with fidelity, to the ordinary duties of his office. He has many warm friends in this city and vicinity. We wish him as much success in another field as he has experienced in this.



REV. A. C. WHEAT.—We regret to learn that this estimable brother, pastor of one of the Baptist Churches in this city, has been prostrated by a dangerous illness. We are happy to hear that he is convalescent, and will, we trust, be well by the time that this notice shall have reached the subscribers of the Memorial.

REV. WM. CROWELL.—We announced, some time since, that this brother had decided to accept of the invitation extended to him to become editor of the Western Watchman, published at St. Louis, Mo. We have since met with him on his way to that important field of labor, and we are sure that he will fill the honored place of his predecessor, Rev. J. M. Peck, with dignity, ability, and kindness. May the Lord make him instrumental in extending a salutary and powerful influence throughout the great West.

CALIFORNIA.—Gold digging seems to be prosperous, and large quantities of the dust are shipped every month. The Indians on the frontiers are making considerable trouble to the miners. Seventy-two miners were attacked by surprise in a gulch, near Rattlesnake Creek, and all massacred. The Executive of the State ordered out two hundred men to oppose the Indians. Jan. 9th, forty or fifty Americans attacked an intrenched camp of four hundred or five hundred Indians, killed forty-four, and burned the *rancheria*. Many of the aged and children were consumed in the flames. Of the whites two were killed, and five or six wounded. There is a report that the Indians from Oregon to the Colorado are leagued together to exterminate the whites.

#### MISSIONARY INTELLIGENCE.

MRS. JUDSON.—This lady was to leave Burmah for Calcutta in January, whence she was to sail for this country via England. Before this number of the Memorial shall have reached all of the subscribers, it is probable that she will be among us. Some friends at Calcutta contributed ample funds to defray her expenses in a comfortable manner to her native land.

MISSIONARY MURDERED.—Rev. Mr. Fast, a missionary from Sweden, stationed at Fuhchau in China, when returning with money from the mouth of the river, was attacked by robbers and killed.

DR. JUDSON, before his last sickness, a little more than half completed the Burmese and English Dictionary, which he commenced in January, 1849. Bro. Stevens is designated as the person to complete it. It will be a very difficult task, as much of the manuscript is in pencil mark and interlined. The English and Burmese Dictionary was completed in 1848.

#### LITERARY ITEMS.

POPULARITY OF AMERICANS IN GERMANY.—An American student, on leaving the University of Gottingen recently, was honored with a triumphal procession of the students, in presence of a large concourse of people. When the procession reached the principal hotel, an immense stirrup cup was brought forward, and all of the students of the University drank wine therefrom in solemn order to the health of the American student. The American flag was displayed in the procession.

- **NEWSPAPERS IN THE STATE OF NEW-YORK.**—By official statements we perceive that there are in the State of New-York no less than 458 newspapers, of which 56 are issued daily. The City and County of New-York alone has eighteen dailies, and 108 weeklies.

**BAPTIST MESSENGER.**—This paper, published at Elizabeth City, N. C., has been discontinued, and its list of subscribers transferred to that of the Biblical Recorder. Brethren Hendrickson and McDaniel have conducted the paper with ability, but finding it would be better for the cause to have but one denominational paper in the State, they have, like Christians, sacrificed their own feelings and are endeavoring to assist the Recorder.

**COBBET'S ILLUSTRATED FAMILY BIBLE**, No. 19, is received. It will be completed in a few more numbers, and will make a splendid volume.

**HARPERS' MAGAZINE** for April is received. Its circulation has reached, we learn, 60,000.

**DR. CRAMP**, late of Montreal, has become President of Acadia College, Nova Scotia.

WE learn by a notice in the New-York Recorder, from Dr. Conant, of Rochester Theological Seminary, that that institution has received a donation from the First Baptist Church in this city of a copy of Walton's *Biblia Polyglotta*, in six folio volumes, a very rare and valuable work. The same church have contributed other valuable books to the amount of \$100,00.

#### SCIENTIFIC INTELLIGENCE.

**NEW STEAM-CARRIAGE FOR THE STREETS.**—In the *Avenir Republican* of St. Etienne is given an account of the appearance in the streets of that town, of a new steam carriage for ordinary roads, invented by M. Verpillieux, of Rive-de-Gier, who represented the Loire in the Constituent Assembly. The carriage in question went through all the streets of the town, with the greatest facility, under the most perfect control of the man sitting in front, turning it to the right or left, or sending it backward or forward as he pleased. The carriage weighs two tons, and is of four-horse power. It runs on three wheels, and its speed is ten English miles an hour. Its consumption of coke is exceedingly small.

**ARCHÆOLOGICAL DISCOVERY AT ROME.**—The *Giornale di Roma* of the 15th continues to give accounts of new discoveries made in the excavations now going on in the ancient Via Appia. The works have now progressed as far as the fifth mile outside the town. Beautiful fragments of Roman architecture have been again brought to light. Crowds of connoisseurs are constantly on the spot to examine the relics daily brought to view.

**FOSSIL TREE IN COAL ROCKS.**—The *Westmoreland Intelligencer*, contains a description of a curious discovery, made in excavating for the Pennsylvania Railroad, near Greensburgh, Westmoreland county, Pa. A fossil tree, of "immense magnitude" has been laid bare, lying prostrate, about four feet above the Pittsburgh seam of coal, imbedded in solid sandstone thirty feet below the surface. The part which was removed, measured twenty-six feet in length, and

two feet ten inches in circumference at the base. From the size of the two main branches which enter the rock on the opposite side, it is inferred that this tree may have been from thirty to fifty feet in length. At the base it was much flattened by the pressure of the superincumbent weight, but the branches still retain their original cylindrical form.

It was entirely enveloped by a coating of pure and beautifully crystalized bituminous coal, measuring from a quarter to an inch in thickness.

In a scientific point of view, the discovery of this tree is of much interest and importance, for it is hoped it will set at rest among geologists the much vexed and long discussed question, whether the genus to which this plant belongs, a genus which contributed so largely to the formation of coal, belongs to aborescent ferns, gigantic palms, or lofty pines.

**GREAT DISCOVERY IN ILLUMINATING AND MOTIVE POWER.**—The *Railway Times* has the following:—The decomposition of water has at length been obtained, and that at a merely nominal cost, and with unerring precision. This great discovery, originating in America, has been perfected by the experiments of an eminent German chemist, and patented in the three kingdoms by Mr. Shepard. The carburetted hydrogen may be formed to any extent, which, while possessing an illuminating power equal to that of coal gas, is capable of being itself applied to the same purposes as steam at a remarkably high pressure. The gas is also capable of producing an amount of caloric equal to that of live coal, and consequently well and cheaply fitted to act as a combustible agent in the conversion of water into steam.

**NEW DISCOVERY.**—A Mr. Hill, of this State, has discovered a method of taking daguerreotypes and preserving the natural color of the human countenance.

### LITERARY INTELLIGENCE.

**ENGLAND.**—Sheridan Knowles, the dramatist, has entered the arena of religious controversy, and prepared a volume upon transubstantiation, in reply to the lectures of Cardinal Wiseman.

We notice the death of John Pye Smith, D.D., Feb. 5, aged 77. He was the author of a work on Scripture and Geology, and several other works of decided merit. Also Joanna Baillie, considered by many, as the best female poet of England, died Feb. 23, aged 90. Mrs. Shelley, wife of the celebrated poet, died Feb. 11, in London, aged 53 years.

**FRANCE.**—Lamartine, it is stated, has consented to write a history of the Restoration, in some 8 or 10 volumes. For the volume of his *Confidences*, he received from his publishers \$8000.00. The *Journal de la Librairie*, informs us that the whole number of books and pamphlets, printed in France during last year is 7,208, of which 5,848 are new publications. 6661 of these are in the French language, 68 in the dialects spoken in France, 53 in German, 61 in English, 51 in Spanish, 83 in Greek, 115 in Latin, 16 in Portuguese, 14 in Polish, and 9 in Hebrew.

Charles Coquerel, an author of some distinction, has recently deceased.



GERMANY.—Dr. Schröder has published a work on Talmudic and Rabbinic maxims and customs, presenting an account of some very singular usages, particularly in respect to keeping the Sabbath day holy.

Professor Shumacher, the astronomer in the Observatory of Altona, died on the 28th of Dec. in his 71st year. For many years he has been before the scientific world, as the editor of the "*Astronomische Nachrichten*."

UNITED STATES.—Prof. J. A. Alexander, of Princeton, is preparing a new critical and exegetical work.

The Messrs. Harpers have in press, Dr. Achilli's Dealings with the Inquisition, Keith's Harmony of Prophecy, Schmitz's History of Greece, the Philosophy of Mathematics, by Prof. Gillespie, and the Journal of Capt. Obadiah Conger, by Rev. H. T. Cheever.

At a recent meeting of prayer for Colleges, in Boston, the number of Colleges in the United States, was estimated at 121, and the number of students at about 11,000. In our 43 Theological Seminaries, 22 Law Schools, and 45 Medical Schools, we have about 6,000 more young men. In Great Britain there are 60 Colleges and 384 Professors. Oxford and Cambridge have 41 Colleges and nearly 13,000 students, and in the other Colleges one-third more—in all, making 17,000 training in these schools. In the Universities of Germany there are 18,000 students; in France, 12,000 students, 7,000 in Paris alone; 10,000 in the Spanish Universities, and in the European Universities there are not far from 80,000.

#### MINISTERIAL CHANGES.

Rev. John Francis, has become pastor of the Baptist church, Amherst, N.S., Rev. W. G. Gordon, of Indiana, has become pastor of the Baptist church, Spring Bay, Woodford co., Ill.; Rev. David Avery, of South Colebrook, Ct., has become pastor of the Baptist church, Tyringham, Mass.; Rev. Noyes W. Miner, of East Longmeadow, Mass., has become pastor of the Baptist church, Lebanon, Ct.; Rev. Nathan Wildman, of Lebanon, Ct., has become pastor of the Baptist church, Waterford, Ct.; Rev. Lemuel Porter, of Lowell, Mass., has become pastor of the Baptist church, Pittsfield, Mass.; Rev. D. P. French, of Lyndboro, N. H., has become pastor of the Baptist church, Mason Village, N. H.; Rev. J. M. Frost, has become pastor of the Baptist church, Mayslick, Ky.; Rev. J. W. Warder, has become pastor of the Baptist church, Maysville, Ky.; Rev. John Seage, (recently a Methodist clergyman,) has become pastor of the Baptist ch., Carmel, Putnam co., N. Y.; Rev. Lewis Smith, of Hatboro, Pa., has been appointed a Missionary to Santa Fe, New Mexico, by the Am. Bap. Home Mission Society; Rev. H. J. Hires of Vincent, has become pastor of the Baptist church, Glen Run, Parksburg, Chester co., Pa.; Rev. — Folgambe, has become pastor of the Baptist church, Grand-street, Pittsburgh, Pa.; Rev. J. M. Carpenter, of Perth Amboy, has become pastor of the Baptist church, Jacobstown, N. J.; Rev. J. Aldrich, of Framingham, Mass., has become pastor of the Baptist church, Middleborough, Mass.; Rev. J. H. Waterbury, has become pastor of the Baptist church, Elizabethtown, N.J.

## REVIVALS.

Baltimore, M. D., 103 had been baptized up to March 1; Middletown, N. J., 224 baptized up to April 1; New York city, Twelfth-st. Bap. ch., 50 baptized up to March 1; Radnor, Pa., 40 hopeful conversions up to March 1; Amherstburg, C. W., 36 baptized up to Feb. 22; New Haven, Ct., (Academy Bap. ch.) 12 baptized March 2; Rockford, Ill., 90 obtained hopes up to March 1; Trenton, N. J., 26 baptized up to March 10; Jefferson, Schoharie, co., N. Y., 22 baptized up to March 27; Detroit, Mich., 115 baptized, and united with First Baptist ch. up to March 1; Factoryville, N. Y., 26 baptized up to March 1; Red Bank, N. J., 23 baptized up to March 20; Portageville, Wyoming co., N. Y., Rev. G. W. Huntley, pastor of the Baptist church in that place, writes to us, (March 24) that a precious revival is progressing there. 15 had been baptized; Newark, N. J., up to April 1 there had been several baptized, and many inquirers; Nautmeal, Pa., 63 baptized up to April 1; Lexington, Mo., 35 added recently. There is an interesting state of feeling in most of the churches in our large cities, and many hopeful conversions. In Troy, N. Y., there has been an interesting revival, and many have been hopefully renewed; New Woodstock, Madco., N. Y., 72 baptized up to March 20.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

John C. Montague, Middlesex co., Va., Jan. 20, aged 59.  
 John M. Jewett, Lexington, Kentucky, Feb. 2.  
 Thomas Smith, Jr., New Orleans, La., March 6.  
 Joseph Mathias, Hillstown, Mon. co., Pa., March 11.  
 Ammi R. Cleaves, Cumberland, Me., March 12, aged 39.  
 A. F. Spalding, Montreal, C. E., March 21.  
 David Budlong, Paris, Oneid. co., N. Y., aged 87.

*Ordinations.*

Peter Van Winkle, Napoleon, Mich., Feb.  
 Zenas Coleman, Mt. Vernon, Mich., Feb. 13.  
 J. S. Read, Vernon, O., Feb. 15.  
 Jacob Stillwell, Penfield, Ga., March 8.  
 Mark A. Westmoreland, Auburn, Macon co., Ala., March 24.  
 James W. Smith, Lowell, Mass., April 6.

*Churches Constituted.*

Sandy Creek village, Preston co., Va., Jan.  
 Highland, Ill., Jan. 19.  
 Independence, Mo., Jan.  
 Bethel, Morgan co., Ill.  
 Hendricks co., Ind., Feb. 1.  
 Spencer, O., Feb. 1.  
 Leroy, Mich., Feb. 6.  
 Coventry, R. I., Feb. 17.  
 Des Moines, Iowa, Feb. 9.  
 Clinton co., Ind., Feb. 22.  
 Armagh, Ind. co., Pa., March 1.  
 Rossburgh, Ind., March 1.  
 Lowell, N. C., March 2.  
 Providence, R. I., March 5.  
 Morton, Tazewell co., Ill., March 6.  
 Brandon, Mich., March 15.  
 Richard's Mills, Warrensburgh, March 26.  
 Boston, Mass., (Baptist Bethel church, April.  
*Dedications.*  
 Gloucester, Mass., March, 19.  
 East Harrington, Me., Feb. 28.  
 Beverly Farms, Mass., March 23.  
 Natchez, Miss., April.

## LITERARY NOTICES.

*History of the United States of America.* By Richard Hildreth. Vol. iv. New-York: Harper & Brothers. pp. 704-8vo.

The three volumes which we have noticed in previous numbers of the Memorial, narrate the Colonial and Revolutionary struggles down to the time when the Federal Constitution was adopted. The work before us, is the first of three volumes to be published, presenting the history of the country from the time of the adoption of our federal constitution, to the end of the sixteenth Congress—a period of absorbing interest in our national existence. Volume I. of this second series, is all taken up with the administration of the noble Washington. The author is making this great national work, more elaborate than he at first intended. We hope that he will not attempt to abbreviate. We need a standard work which will be authoritative for ages, and that this will be, when completed, such a work, we believe, from the acknowledged talents and great industry of the author, who has pushed his investigations in a very thorough manner. There is no work of the kind within our knowledge, which is so reliable as this.

*American Dictionary of the English Language.* By Noah Webster, LL.D.

Revised Edition. Same Publishers. pp. 1239-8vo.

We are pleased to see another edition of this great work. Webster is now the standard for pronunciation, and all departments of lexicography. The matter of this revised edition is so compressed, that it contains all the words of the quarto edition, and in addition an arrangement of *synonyms* under the leading words. This is a new feature in lexicography and of great importance. We heartily commend this volume to our readers, as we have done a former edition. It is revised and enlarged by Chauncey A. Goodrich, whose name stands high in the literary world.

*Lives of the Queens of Scotland, and English Princesses.* By Agnes Strickland.

Vol. I. Same Publishers. pp. 389-12mo.

This is a thrilling work, written in a pleasing style. The tragical scenes which have transpired in the courts of Princes are dark, and bloody enough to strike the stoutest heart with horror, and the history of kings and queens must be intensely exciting. This volume presents the lives of Margaret Tudor, Queen of James IV., Magdalene of France, first Queen of James V., and the life of Mary Lorrain, second Queen of James V. We shall look with impatience for the volumes which are to follow.

*Nile Notes of a Howadji.* Same Publishers. pp. 320-12mo.

The title of this book is attractive, as there is peculiar interest attached to the celebrated land of Karnak, Thebes, Memphis and the Pyramids. Travels in those once scientific, but now deserted, lonely regions, will be read with avidity. This volume is not, however, so entertaining as we should expect from the title. The style is heavy, and some of the descriptions in bad taste. The author seems not to be well informed in respect to the country, and makes some blunders, and many silly expressions. Still there is much which is amusing in the book, and we have no doubt it will be extensively perused. It is illustrated with engravings representing various scenes on the Nile of historic interest.

*Bunyan's Devotional Works.* Philadelphia: Am. Bap. Publication Society. pp. 551-12mo.

This volume appropriately follows Bunyan's Awakening and Inviting works, recently issued by the same Society. It consists of choice selections from the practical writings of Bunyan, embracing "The Spirit of Prayer," "The Saint's Privilege and Profit," "The Desire of the Righteous granted," "The unsearchable riches of Christ," and "Paul's Departure and Crown." Only the first has ever appeared before, in an American edition. There is a holy unction pervading the work. The author leads along the sinner step by step, teaches him how to pray, and then shows him how to live and walk in the way which leads to eternal life. If modern christians would read such simple, godly works as Bunyan's, and burn their works of fiction and other trash, they would certainly approach nearer to apostolic piety than they now are. The work contains an



introduction by Rev. J. N. Brown, the editor. We have also received from the same Society, "Seven Letters to the Society of Friends" on baptism, by R. Pengilly. The author endeavors to show in a candid, kind and Scriptural manner, that baptism and the Lord's Supper, were intended by our Lord to be continued in the church.

*The World's Progress.* New-York: Edited and Published by G. P. Putnam. pp. 734-12mo.

This is a valuable book, prepared by one of the most extensive publishers in the country. Notwithstanding his press of business, Mr. Putnam finds time for careful study. The work before us is prepared, we should think, with great accuracy, and would be an honor to any man who devotes his whole time to literary pursuits. An immense amount of labor has been bestowed, in ascertaining and arranging the numerous dates. The volume includes extensive chronological tables of ancient and modern history, occupying one hundred and fifty-five pages, a dictionary of dates occupying four hundred and sixty-three pages, also literary chronology, and a biographical index with addenda, occupying the remainder of the book. Events in sacred and profane history are carefully marked, and a valuable historical chart is inserted in the first part of the book, prepared by the editor. We commend the volume as a reference book to clergymen, all literary men, and the general reader of history. We have received from the same house, a small work entitled, "University Education," by Henry P. Tappan, D. D., in which the author thoroughly discusses the question, "Can we, in our Universities, adopt, with advantage, the German method of instruction?" He finally concludes, that we can to a certain extent; but not in all of the details. This is in accordance with what we have expressed in a previous number of the Memorial. We cannot have German Universities in America, still we may, with decided advantage, adopt some of the regulations of those renowned institutions. We have also received from the same house, a book entitled, "Commercial Correspondence, English and French." Each page is printed in two columns, one of which is French, and the other English. It is valuable to merchants who deal with French people.

*Scripture Expositions, or Daily Meditations.* By Rev. Samuel Wills. Vol. I. pp. 376-8vo. Published by the author. L. Colby, of this city, agent.

This work is designed to contain practical reflections upon passages of Scripture, suited to every day in the year. The work is to be issued in monthly parts, at twenty-five cents each, making when complete, four volumes like the one before us, at \$3.25. The expositions are not designed for the critical eye; but are addressed to the conscience and heart, as all meditations of this kind should be. The commendable object of the writer is to benefit the souls of men. The book will be found to be *instructive*, as intelligent and correct views are given of almost every doctrine of our creed and of every duty enjoined in the word of God. We heartily commend the volume to our readers, and hope it may be placed in every family library in the country.

*The Roman Republic of 1849.* By Theodore Dwight. New-York: R. Van Dien. pp. 240-12mo.

This is a well written book. The author seems to have thoroughly informed himself in respect to the facts in the revolution. He describes that event minutely, and gives an account of the inquisition. Many of the descriptions are thrilling, especially to those in whose bosoms burns the flame of independence. The book is adorned with an elegant portrait of Garibaldi, the leading spirit in the revolution, and portraits of several other prominent leaders. We trust the work will have a wide circulation.

*Memoir of Rev. John Summerfield, A. M.* By John Holland. New-York: Am. Tract Society. pp. 339-12mo.

This volume presents a view of the life and ministry of one of the best men who ever lived. The memoir has long been before the public in an 8vo. form. This is an abridgment, and so cheap that all can easily obtain it. Summerfield was distinguished for his ardent piety and devotedness to the great work of instrumentally saving souls. We have received from the same Society an excellent little book giving an account of the conversion and death-bed experience of Mrs. Jessie Little. The American Tract Society is exerting a most salutary and extensive influence in favor of true godliness.

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W. H. W. 1847



## MEMORIES OF THE BRITISH METROPOLIS.—No. II.

BY FREDERIC SAUNDERS.

SPEAKING of the entertainment the streets of the British Metropolis afforded him, Boswell remarks: "I have often amused myself with thinking how different a place London is, to different people. They whose narrow minds are contracted to the consideration of some one particular pursuit, view it only through that medium. A politician thinks of it only as the seat of government in its different departments; a grazier, as a vast market for cattle; a mercantile man, as a place where a prodigious deal of business is done upon 'Change; a dramatic enthusiast, as the grand scene of theatrical entertainments; a man of pleasure, as an assemblage of taverns, &c.; but the intellectual man is struck with it, as comprehending the whole of human life in all its variety, the contemplation of which is inexhaustible." Our object, however, in the brief survey we propose to take of its wonders, will be essentially different; we shall merely note its various memorabilia as we pass them, with the reminiscences with which they are associated.

At the western extremity of London is Hyde Park, one of the great lungs which connect with the arteries of this "mighty heart of England." It is the largest of the parks of London, measuring three hundred and eighty-seven acres, and having seven beautiful gates. It is the place of rendezvous and fashionable promenade of the aristocracy. From three to five o'clock, P. M., throngs of splendid carriages completely blockade its various avenues, and on Sundays the display of fashion and luxurious splendor is to be seen in its greatest extent. Hyde Park is the *locale*, it will be remembered, of the superb Crystal Palace. This triumph of architectural skill has been already so frequented and fully described, that we will not detain the reader by any recital of its details. Apsley House, the mansion of the Duke of Wellington, is situated in Piccadilly, south-east corner of Hyde Park, and connected with it by a triumphal arch of the Corinthian order. This noble mansion is worthy in all respects, of its illustrious occupant,—“the man whom the nation delighteth to honor.” “The Iron Duke,” as he is familiarly called, seems to belong to two ages—his name fills the story of the Peninsular war, and the battle of Waterloo, and he is still the political *confidante* of his Sovereign. He has long enjoyed a living apotheosis of fame, and although verging towards ninety years of age, is said still to retain the possession of his mental and physical powers. It is said that some years ago, an

American lady in conversation with a friend, remarked as she was passing near Apsley House, that she had seen all the wonders of England, except one—the Duke of Wellington. His Grace, who was passing at the moment, attended by his groom, accidentally overhearing the remark, turned towards the lady, and lifting his hat, said, “Madam, permit me to gratify your wish, by presenting the Duke before you.” Facing Apsley House, stands one of the gates to Buckingham Palace. This triumphal archway is of marble, and surmounted by the colossal statue of the Duke of Wellington, which is undoubtedly the largest equestrian statue in the world. Passing down Piccadilly, may be seen many splendid houses of the nobility: the only one we need mention, is that of the Earl of Elgin. Here were first exhibited the celebrated collection of marbles, now deposited in the British Museum, and which will ever bear his name. They were purchased by the British government in 1816, at the cost of £35,000,—a sufficient proof of the cupidity of one party, and the prodigality of the other. The aristocratic thoroughfare, now known as Park-Lane, was formerly called Tyburn Lane, and notorious as being the highway to the place of public executions. Curzon street, where the chapel now stands, was, about the middle of the last century, the spot where May Fair was kept. The Pulteney Hotel near by, is distinguished as having been the temporary residence of foreign potentates; on more than one occasion, that of the Emperor of Russia. The celebrated Bath House, which fronted on Piccadilly and which was standing until the year 1821, contained upwards of fifty rooms, besides numerous servants’ offices, &c. The ceiling of the library was richly carved with foliage and splendidly gilt, and the other apartments of this noble mansion, were of corresponding splendor. Sir William Pulteney was its sole occupant for years, and afterwards it was possessed by the Duke of Portland. In 1711, it was referred to in the “Spectator” as a country seat. Upon its site Lord Ashburton, formerly Mr. Baring, has erected a more modern structure. The Duke of Devonshire’s town residence, is not far distant. At this splendid stone mansion are given those magnificent balls and *fetes* which excite the admiration of one half the fashionable world, and the envy of the other. The Duke is unmarried, and is regarded as the leader of the fashions. The residence of Lord Brougham stands adjacent. It is a large house on the west side of that of the Duke’s. On the south end of Albermarle street, once stood the princely edifice Clarendon House, the residence of the Chancellor. It cost originally £50,000, it has since been pulled down. Number 50 Albermarle street, is the well known establishment of John Murray, publisher to the Admiralty. To the honor of Rurlington House and the noble Earl, it will be recollected Pope, Gray, and Han-

del were among its resident visitors. Queensberry House, in Burlington Gardens, was where the amiable poet Gray breathed his last in 1752. His body lay in state, and, at eight o'clock in the evening, was buried in Poets' Corner, Westminster Abbey, attended by Pope and several distinguished noblemen. Near the west side of Burlington House, is Burlington Arcade. It is a covered avenue with glass roof, and with shops on either side tastefully decorated. On the eastern side of Burlington House, is a snug retreat denominated the Albany. It consists of a range of houses divided off into chambers, and principally occupied by "gay young bachelors," members of Parliament, artists and authors. Sir Edward Bulwer Lytton once occupied chambers there. On the opposite side of Piccadilly, stands the Egyptian Hall. It is here Catlin's Indian Gallery has been exhibited. St. James' Church, an old fashioned structure, watches over the remains of some whose names have been famous;—Dodsey, the bookseller; Gillray, the caricaturist; and D'Urfey, "whose pills to spell melancholy," were published in the year 1720. The reader may be curious to know the origin of the name Piccadilly. The earliest authority on this subject, bears date 1566, from which we learn the term "Pickadill" signified the hem of a garment, and it is supposed its application to this street, was in consequence of its remoteness to the town. Leaving Bond street, in the days of Beau Brummell, (the leader of the fashions of his day,) then the resort of the wealthy and aristocratic of London; we turn to St. James' street, which is celebrated all over Europe for its splendid club houses, and the old palace that bears its name. The most celebrated of these clubs was Crockford's, the notorious gambling house, since St. James' Club. This magnificent edifice, was long the wonder and boast of London. Its state drawing-room, was decorated in the superb style of the school of Louis Quatorze. Its pannels are richly ornamented by mirrors, sumptuous chandeliers are suspended from as richly grained and gilded ceiling, and, taken as a whole, such was its consummate splendor, that it was long considered altogether unrivalled. There were other chambers scarcely inferior in beauty: yet this gorgeous palace was desecrated to the worst of purposes—that of gambling. We remember an instance of a princely fortune having been squandered away in a single night—that of Lord Wilton, who sacrificed at the dice table £30,000! This notorious establishment, which possessed a private bank, was otherwise not inaptly named *Pandemonium*, for more diabolical wickedness was perpetrated within its walls, than has ever been revealed, and yet enough has been exposed to render it an object of universal desecration. The clubs of London, numbering above thirty, are situated for the most part in St. James'



street and Pall Mall, and include some of the most splendid edifices of the metropolis. We shall merely mention the names of the most celebrated—Whites', Brookes', "The Thatched House," the Conservative Club, the Oxford, and Cambridge, the Traveler's, the Carlton, the United Service, the Reform Club, the Atheneum, Arthur's, etc. St. James' Place can boast of its notabilities not a few: and among them Addison in former times, and Rogers the banker poet in the present day. The late Sir Francis Burdett's house is No. 25, which is celebrated for its curiously constructed library, drawing-room, staircase, &c. Earl Spencer's next claims our notice; the matchless literary treasures which his library contains, have been made the subject of learned and most pleasant record, by the learned Dr. Dibdin. We forgot to note that the house number 76 James' street, is memorable as having been the place where Gibbon breathed his last. St. James' Palace is a mean looking, old-fashioned pile of brick buildings. When Peter the Great was in London, it is said he admired the transfer of the court to Greenwich, (the ancient palace of Elizabeth, and now a hospital for sailors,) that they should occupy the palace.

In the reign of Charles the First, Mary di Medeci, in order to escape the intrigues of Richelieu, occupied apartments in St. James' Palace, during a period of three years, although she was no favorite with the English people; who finally petitioned Parliament for her removal to France. This was granted; but her traveling expenses voted to her by Parliament were £10,000. The ill-fated Charles spent the last three days of his melancholy life here. The "Pretender" was born at this Palace, which has also been the residence of the crowned heads, down to the accession of Queen Victoria, who prefers to occupy Buckingham Palace, which is far more spacious and splendid. Still, however, the drawing rooms and levees of the Court are held at St. James'. On these occasions, St. James', Bond, and the adjoining streets, are completely blockaded with the equipages of the nobility. The scene is one of surpassing splendor—all that opulence and taste can produce, are then lavishly displayed. From one to two thousand state equipages are out on these days, with their servants richly attired in embroidered liveries. The suite of state apartments, consist of ante-rooms, presence chamber, drawing-rooms, Queen's closet, etc. In the presence chamber, the Sovereign receives the homage of her subjects. In this room is the throne, surmounted with a crimson canopy of velvet beautifully embroidered with gold. In the dining hall of St. James' Palace, we were once privileged to view the preparations for a royal banquet. The tables were covered with a superb service of massive gold plate of George IV.,

at that day unequalled for its costly magnificence. Some years afterwards we were admitted to view the imposing ceremonial of the remains of the Duke of York lying in state. The apartments were hung in black festoons, escutcheons were placed around the walls; numerous candelabra of immense proportions were ranged each side of the coffin, which occupied the centre of the great hall. A splendid pall covered the remains, at the head of which was placed the ducal coronet. So intense was the popular anxiety to witness the solemn spectacle, that several persons received injuries from the crowd, and one or two lost their lives, in the attempt to gain admission. Turn we for a moment to an opposite picture. St. James' Square, near by, witnessed a scene of sad destitution and suffering, in the instance of Richard Savage, and Samuel Johnson, ere their names became eminent in English life. It was here these neglected sons of genius were accustomed to linger through the live-long night, without shelter and without food. Both highly gifted with mind, but not money; the former fell a victim to his improvidence, the latter struggled manfully with his difficulties, mastered them, and reared for himself an imperishable fame. *Almack's*, the well-known resort of the beauty, wealth, and fashion of Great Britain, is an object of interest to the *beau monde*; it is situated in St. James' Place. It is worthy of note that the once aristocratic St. James' street, was the first that was paved for foot passengers in London, and also the first street in connection with Pall Mall that was lighted with gas; this occurred in 1809. St. James' Square abounds with splendid mansions once occupied by the higher orders of the British peerage, and even some members of the royal family. It was here at Norfolk House, that George the Third was born. It was at Lord Ellenborough's house, that the sale of the celebrated Roxburgh library, took place in 1812. Robert Bowyer, the distinguished collector of engravings illustrative of the history of England, lived in Pall Mall, some dozen doors east of the Palace. Dodsley, Dr. Johnson's renowned publisher, resided not far distant; from this locality also emanated that magnificent work, Boydell's Illustrations of Shakspeare, and other superb works, which cost nearly £300,000. The renowned book-auctioneer, Evans, also lived in Pall Mall, near the building formerly used for the National Gallery. Among his other celebrated book-sales, was that of the vast library of Richard Heber, the great collector, and brother to the Bishop, whose prodigious and rather chaotic mass of books, were finally distributed for sale in the several cities of London, Oxford, Paris, Ghent, and at his residence in Hodnet, in Shropshire. The sale at Evans' lasted a hundred days, and the catalogues made fifteen volumes. Dodsley, the book seller, commen-

ced life as a foot-man, but even in that servile situation, he discovered his superior natural abilities in several productions of his pen, which were subsequently published, and among which was his well known satire, "The Muse in livery, or the Foot-man's Miscellany." It was Dodsley who first befriended Johnson, when he was utterly unknown and uncared for; for he paid him ten guineas for his first production. He was also publisher to Pope, Young, and Akenside. Dodsley ultimately acquired—what is rare with his craft, a splendid fortune. The artist Gainsborough, lived and died also in this same street. At the end of Pall Mall, a noble shaft peers into the sky,—York Column, surmounted with a bronze statue of the Duke of York, fourteen feet in height, by Westmacott. This column is exactly the same height as the celebrated Trajan Column at Rome, being 124 feet.

Passing from thence into St. James' Park, we catch a glimpse of Buckingham Palace, the royal metropolitan residence. The principal front forms three sides of the square, enclosing a space of about two hundred and fifty feet in diameter. In the centre is a portico of the Corinthian order. All the appointments of this magnificent structure, seems to have been constructed with the most prodigal disregard of expense; we believe its entire cost amounted from between three and four millions sterling, and frequently additional grants from Parliament, have been voted for its increased embellishment. The principal approach to the Palace, is formed by a splendid arch of the rarest Italian marble. It is modelled after the arch of Constantine at Rome. When the Queen occupies the Palace, the royal standard is hoisted on the top of this arch: the silk alone of this magnificent flag, is said to have cost £140. It is somewhat remarkable that this Royal residence should be pitched in the immediate vicinity where Ben Johnson and others of his contemporaries were accustomed to resort and indulge "potations deep." The neighborhood of Pimlico, on the south side, is still one of very equivocal character, as well as the dirty narrow street that faces the western entrance of Westminster Abbey. Some twenty years ago there were in this neighborhood several old-fashioned, quaint public houses of great antiquity, then in existence. Fronting the Palace, is an artificial lake, beautifully ornamented with small islands covered with foliage, etc. John Evelyn makes frequent allusions in his "Sylva," to the majestic elms in St. James' Park, under whose shade himself and most of his illustrious contemporaries were accustomed to promenade. It was while Charles the second was taking his accustomed daily walk in this park, that he first received intimation of the pretended Popish plot, which, supported by the perjury of Thomas Titus Oates, was the means of



bringing so many worthy men to the scaffold, and of exciting such a spirit of fanaticism in the nation. "On the 12th August, 1678," says Hume, "one Kirby, a chemist, accosted the king, as he was walking in the parks,—‘Sir,’ said he, ‘keep within the company; your enemies have designed upon your life, and you may be shot in this very walk.’” Being asked the reason of these strange speeches, he said that two men, called Grove and Pickering, had engaged to shoot the king, and Sir George Wakeman, the Queen’s physician, to poison him. This intelligence, he added, had been communicated to him by Dr. Tougne, whom, if permitted he would introduce to his majesty. “The results of this conversation are but too well known, and form altogether, one of the most remarkable passages of English history.” Near the handsome building recently erected, and known as Her Majesty’s State Paper Office, may be seen part of the mansion once occupied by the execrable Judge Jeffries. It has since been known as Duke-street Chapel. Milton once occupied the house number 19 York-street, near Westminster Abbey, looking into St. James’ Park. Hazlitt, who rented the house for some years, solely on account of its having been the abode of the great epic poet, placed a stone here, bearing the inscription,

“SACRED TO MILTON, THE PRINCE OF POETS.”

It is here he lost his sight—a calamity which his political opponents ascribed to the anger of heaven, in consequence of his abetting the popular cause. Jeremy Bentham, also lived and died in a house in this immediate vicinity. The peace of 1814 was celebrated in the parks with great splendor: the grand national festival took place on the first of August of that year; in Hyde Park there was a mimic naval fight on the Serpentine, and a fair which lasted several days; in the Green Park was erected a splendid edifice called the “Temple of Concord”; and in St. James’ Park a building which outlasted all the rest. A Chinese bridge of wood was thrown over the canal, upon the centre of which was constructed a lofty Pagoda. There were also various Chinese lanterns. These buildings were decorated with fire works, and at about midnight the Pagoda accidentally took fire, causing the loss of some lives. All the principal streets of the Metropolis on this occasion were magnificently illuminated. A more enthusiastic national jubilee, perhaps, never elsewhere was witnessed.

## THE PIRATES.

## A THRILLING INCIDENT.

THERE lived not many years ago, on the Eastern shore of Mt. Desert, (a large island off the coast of Maine,) an old fisherman, by the name of Jedediah Spinnett, who owned a schooner of some hundred tons burthen. The old man had five things of which he loved to boast—his schooner Betsey Jenkins, and his four sons, Seth, Andrew, John and Samuel.

One morning a stranger called upon Jedediah to engage him to take to Havana some iron machinery belonging to steam engines for sugar plantations. The terms were soon agreed upon, and the old man with his sons immediately set about putting the machinery on board; that accomplished, they set sail for Havana with a fair wind, and for several days proceeded on their course without an adventure of any kind. One morning, however, a vessel was descried off their larboard quarter, which, after some hesitation, the old man pronounced to be a pirate. There was not much time allowed them for doubting, for the vessel soon saluted them with a not very agreeable whizzing of an eighteen pound shot just under their stern.

"That means for us to heave too," remarked the old man.

"Then I guess we'd better do it, hadn't we?" said Seth.

"Of course."

Accordingly the Betsey Jenkins was brought up into the wind, and her main boom hauled over to windward.

"Now, boys," said the old man, as soon as the schooner came to a stand, "all we can do is to be as cool as possible, and trust to fortune. There is no way to escape that I can see now; but perhaps if we are civil, they will take such stuff as they want and let us go. At any rate there's no use crying about it, for it can't be helped. Now get your pistols and see that they are surely loaded, and have your knives ready, but be sure and hide them, so that the pirate shall see no show of resistance." In a few minutes, all the arms which the schooner afforded, with the exception of one or two old muskets, were put about the persons of our Down Easters, and they quietly awaited the coming of the schooner.

"One word more, boys," says the old man, just as the pirate came round under the stern. "Now watch every movement I make, and be ready to jump the moment I speak."

As Captain Spinnett ceased speaking, the pirate luffed up under the fisherman's lee quarter, and in a moment more the latter's deck was graced by the presence of a dozen as savage looking mortals, as eyes ever rested upon.

"Are you the captain of this vessel?" asked the leader of the boarders, as he approached the old man.

"Yes, sir."

"What's your cargo?"

"Machinery for steam ingins."

"Nothing else?" asked the pirate with a searching look.

At this moment Capt. Spinnett's eye caught what looked like a sail off to the south'rd and east'rd, but not a sign betrayed the discovery, and while a brilliant idea shot through his mind, he hesitatingly replied :

"Well, there is a leetle something else."

"Ha! and what is it?"

"Why, sir, p'raps I had'nt ought to tell," said Capt. Spinnett, counterfeiting the most extreme perturbation. "You see, 'twas given me as a sort of trust, an' 'twouldn't be right for me to give it up. You can take anything else you please, for I s'pose that I can't help myself."

"You are an honest codger, at any rate," said the pirate, "but if you would live ten minutes longer, just tell me what you've got on board, and exactly the place where it lies."

The sight of a cocked pistol brought the old man to his senses, and in a deprecating tone he muttered :

"Don't kill me, sir, don't, I'll tell all. We've got forty thousand silver dollars nailed up in boxes and stowed away under some of the boxes just fo'ard o' the cabin bulkhead, but Mr. Defoe didn't suspect that any body would have thought of looking there."

"Perhaps so," chuckled the pirate, while his eyes sparkled with delight. And then turning to his own vessel, he ordered all but three of his men to jump on board the Yankee.

In a few moments the pirates had taken off the hatches, and in their haste to get at the silver dollars, they forgot all else ; but not so with Spinnett ; he had his wits at work, and no sooner had the last of the villains disappeared below the hatchway, than he turned to his boys.

"Now, boys, for your lives. Seth, you clap your knife across the fore-throat and peak halyards, an' you, John, cut the main. Be quick now, an' the moment you've done it, jump aboard the pirate.—Andrew and Sam, you cast off the pirate's grapplings, and then you jump—then we'll walk into them three chaps aboard the vessel. Now for it."

No sooner were the last words out of the old man's mouth, than his



sons did exactly as they had been directed. The fore and main hal-yards were cut, and the two grapplings cast off at the same instant, and as the heavy gaffs came rattling down, our five heroes leaped on board the pirate. The moment the clipper felt her liberty, her head swung off; and before the astonished buccaneers could gain the deck of the fisherman, their own vessel was half a cable's length to the leeward, sweeping gracefully away before the wind, while the three men who had been left in charge were easily secured.

"Halloo there!" shouted Capt. Spinnett as the luckless pirates crowded round the lee gangway of their prize, "when you find them ere silver dollars, just let us know, will you?"

Half a dozen pistol shots was all the answer the old man got, but they did him no harm, and crowding on all sail he made for the vessel he had discovered, which lay dead to leeward of him, and which he now made out to be a large ship. The clipper cut through the water like a dolphin, and in a remarkable short space of time, Spinnett luffed up under the ship's stern, and explained all that had happened. The ship proved to be an East Indiaman, bound for Charleston, having, all told, thirty men on board, twenty of whom at once jumped into the clipper, and offered their services in helping to take the pirates.

Before dark, Capt. Spinnett was once more within hailing distance of his own vessel, and raising a trumpet to his mouth, he shouted—

"Schooner, ahoy? Will you quietly surrender yourselves prisoners if we come on board?"

"Come and try it!" returned the pirate captain as he brandished his cutlass above his head, in a very threatening manner, which seemed to indicate that he would fight to the last.

But that was his last moment, for Seth was crouched below the bulwarks, taking deliberate aim along the barrel of a heavy rifle, and as the bloody villain was turning to his men, the sharp crack of Seth Spinnett's rifle rung its fatal death peal, and the pirate captain fell back into the arms of his men, with a brace of bullets through his heart.

"Now," shouted the old man as he leveled the long pivot gun, and seized a lighted match, "I'll give you just five minutes to make up your minds in, and if you don't surrender, I'll blow every one of you into the other world."

The death of their captain, and, withal, the sight of the pointed pivot gun—the peculiar properties of which they knew full well—brought the pirates to their senses, and they threw down their weapons, and agreed to give themselves up.

It was two days from that time Capt. Spinnett delivered his cargo safely in Havana, and gave the pirates into the hands of the civil authorities, and delivered the clipper up to the government, in return for which he received a sum of money sufficient for an independence the remainder of his life, as well as a very handsome medal from the governor.

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### REV. LUTHER RICE.

WHEN Mr. Rice was traveling as an agent in the cause of foreign missions, he was once in attendance at a public meeting of the Shiloh Association, held in Culpepper county,—that part of it now forming Rappahannock county. He had been urging the claims of the heathen, on the sympathies and efforts of Christians with his accustomed eloquence and effect; but among his hearers was a brother of the name of Jonathan Waters, an excellent man, but somewhat eccentric, a great stickler for sound doctrine, and perhaps not altogether uninfected with the anti-ism somewhat rife at that day in his neighborhood. When asked what he thought of the cause, he replied he could tell better if he knew what *sort* of gospel was to be sent to the heathen. Brother Rice had not preached to them; he had only spoken to them on the subject of missions. “Well,” said Mr. Rice, suppose I preach to-night.” Arrangements were accordingly made for holding the service at a private house. A goodly number was present, and among them Brother Waters, seated at some distance from the speaker. The text was announced,—John x., 27, 28,—“My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” The preacher had proceeded a little way, when brother W. became bent in the posture of deep thought. By and by, he raised his head, and fixed his eyes on the speaker; soon his mouth was agape; a little after, he hitched forward his chair, and gradually approached the table, until, at length, he was under the very lips of the charmer. In due time—Luther Rice seldom preached long sermons—the discourse was concluded; but no sooner was the “Amen” out, than the good brother, inflicting a “right smart” slap on the shoulders of Mr. R., exclaimed, “Well, brother Rice, YOU CAN PREACH!”

Brother Waters, from that evening to the day of his death, was known as one of the warmest friends of Christian enterprise in all his region. He continued as firm a believer as ever in the Lord doing his own work; but insisted no less strongly that it was the part of a true friend of Christ to obey his Master's commands.

## CLOSING LIGHTS OF THE FOURTH CENTURY.

AMBROSE, AUGUSTINE AND CHRYSOSTOM.

BY THE EDITOR.

As we advance towards the close of the fourth century, the darkness of the moral firmament becomes more appalling. "The mother of harlots" becomes more gaudy in her dress, more pompous in her mien, and is rapidly approaching the zenith of her power, while the light of truth and primitive piety is scarcely perceptible, amid the fogs and damps of superstition, oppression and infidelity. The closing, but feeble lights of the century, were those named above, and a few less prominent individuals.

AMBROSE was born about A. D. 333, being the son of a prætorian prefect of the same name. His father was governor-general of Gaul, Britain and Spain. He was thoroughly educated, and became an advocate, counsellor to Probus, the successor of his father. Finally, he was appointed governor of Liguria and Æmylia, residing at Milan. A. D. 374, Auxentius, bishop of that place, died, and Ambrose, having entered the church to quell the riot caused by the Arians and Orthodox, in attempting to elect a bishop, was proclaimed bishop by the mob, from the fact that a little child happened to say, "*Ambrose, bishop.*" He was a worldly man, and entirely unfitted for such a place, yet he was compelled to accept of the office. He renounced his civil honors, gave up his property, was baptized, and entered with much zeal into the duties of his office. In 377, he fled to Illyricum, and thence to Rome, on account of an irruption of Barbarians. He contended sharply with the Arians, and was considered as an orthodox Father. He was a good general scholar, and some suppose he was a devoted Christian. He wrote several works upon the Scriptures; but they do not seem to have been of great importance, though he is considered as one of the leading Fathers. Dr. Woods, in his work on Infant Baptism\*, after presenting a passage from the writings of this Father, asserts that Ambrose "plainly signifies that infants were baptized in the time of the apostles, as well as in his own time." But we think the Dr. is mistaken. The clause which he thinks proves his point, is the following, as he translates it: "by which those who are *baptized in infancy*, are reformed from a wicked state to the primitive state of their nature."† The word "*parvuli*,"

\* Page 127, 2nd Edition. † Perquæ in primordia naturæ suæ, qui baptizate fuerint *parvuli*, a malitia reformatur.



used by Ambrose, is not properly translated by Woods, "*in infancy.*" The Latin term for infants is *infantes*. *Parvuli* means *little children, the young*. It includes in its signification, as we have before shown \* persons capable of receiving instruction, and there is no evidence in the passage that reference is made to infants. We perceive no more force in the other instances presented by Woods. Ambrose, like other divines of that age, undoubtedly maintained that believers only are the proper subjects of baptism, and that immersion is the proper mode. But he probably believed baptism to be a saving ordinance, and that infants and others, who were dangerously ill, might receive the ordinance by pouring or sprinkling, if they were not able to be immersed.

\* AURELIUS AUGUSTINUS, was a native of Tagaste in Numidia. He was born A. D. 354, was well educated, and taught rhetoric at Carthage, Rome and Milan. He was finally attracted by the eloquence of Ambrose, and became, it is believed, a truly pious man. He was baptized when thirty-three years of age, went to Africa, and lived as a recluse three years. A. D. 391, he proceeded to a town in Algiers, where he was appointed a presbyter, and preached with much acceptance. After a time he became distinguished, and was ordained as the colleague of Valerius, his bishop. In that capacity he labored five years, and accomplished much good, and died A. D. 430, aged seventy-six years. He was a man of extensive learning and fine talents.

He was an able polemical writer, and some of his works are of great value. The Benedictine edition of them, is published in eleven volumes. His eagerness to defend what he believed to be the truth, sometimes led him into extremes; but he will always be considered as one of the ablest defenders of Christianity among the Fathers. Still he advocated infant baptism, and maintained that it was derived from the Apostles. Dr. Neander says of Origen: "His words in that age cannot have much weight, for whatever was regarded as important, was allowed to be from the Apostles. Besides, many walls of partition intervened between this age and that of the Apostles, to intercept the view." Augustine lived nearly two hundred years after Origen, and if Neander's testimony is correct in reference to Origen, how much more so, in respect to Augustine. The latter, as we have intimated, carried his controversial arguments to an extreme, and did, doubtless, in respect to infant baptism. But why did he believe infant baptism to be derived from the apostles? Because, he says, "whatever has prevailed in the church at all times, and in all places, and yet was not established by councils,

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\* See Bap Memorial, Vol. IX p. 54.

must be regarded as apostolical." How could he say this, when he must have known that the learned Tertullian violently opposed the rite, and considered it as an innovation? In our opinion, this circumstance entirely destroys the validity of Augustine's testimony. In his zeal to oppose his antagonists, he is carried beyond the limits of truth, in advocating an unscriptural ceremony. Dr. Woods is welcome to such a witness, and he seems much pleased with his testimony.

JOHN CHRYSOSTOM, was born A. D. 354, at Antioch, in Syria. His father, whose name was Secundus, was a military character. Chrysostom was well educated, and is said to have become really pious when quite young. At the age of twenty he entered upon a monastic life, retired to the mountains, and spent three years with a hermit, and two more in a solitary cave. In 381 he returned to Antioch, and was appointed deacon. In 386 he was ordained a presbyter, and began to preach. He became Patriarch of Constantinople, A. D. 398. The faithfulness of his preaching, and the austerities of his life, raised enemies against him in that corrupt age, and in 403 he was condemned, deposed, and banished. But his friends caused him to be recalled. The next year he was removed to Cucusus in Armenia, where he suffered much. Thence he was removed to Pityus in Colchis: but expired on the road thither, aged fifty-two. He was bitterly persecuted, but endured his sufferings with religious fortitude, and is now, doubtless, reaping the rich reward of his fidelity in a better world.

Chrysostom is thought to have had no equal among the Fathers in eloquence. He had a powerful intellect, and a vivid imagination. He exhibited a peculiar richness of illustration, and an elevated style. He was a voluminous writer, his works consisting of three hundred and fifty sermons and orations, six hundred and twenty homilies on different books of the sacred scriptures, two hundred and fifty letters, several tracts, and a treatise on the Priesthood:

His testimony on baptism is of importance, though he is thought by some to favor pædobaptism. Like others of whom we have spoken, he believed baptism to be a saving ordinance, and that infants should receive it in case of dangerous illness, and probably by affusion or sprinkling, if they were unable to be immersed, though he never mentions sprinkling in any part of his writings. Expressions occasionally appear in his works, which, at first sight, would seem to favor the practice of infant baptism. Dr. Woods lays hold of one or two such expressions with great eagerness, and converts the venerable Father at once into an advocate of an unscriptural rite. The Doctor presents a quotation from Chrysostom's writings, by Augustine, in which the former says, "Some think that the heavenly grace (of baptism) consists only in

forgiveness of sins; but I have reckoned up ten advantages of it. For this cause we baptize infants also, though they are not defiled with sin." Chrysostom, it is true, recognises infant baptism; but he may refer only to those who are ill, and are baptized to save their souls. The very manner of expression, "infants *also*," seems to indicate that it was something superadded to the usual custom—something out of the common course for infants to be baptized. But that Chrysostom referred to clinical baptism is strongly confirmed by other expressions of the same Father. He always speaks of baptism as "a plunging into the water and rising out of it." "The whole man is entirely concealed by the immersion." Again he explains baptism as being *an immersion, and then an emersion*.\* In his Homily on John, he says: "When our heads enter the water as a tomb, the old man is buried, *and plunging down, is all at once entirely concealed*."† In Chrysostom's Comments on Mark 10: 39, he speaks of Christ as indicating his descent into death, "as a baptism," as when one "in the use of water is baptized and rises again." In his seventeenth Homily, he says: "Our Lord delivered to his disciples one baptism by three immersions." Dr. Woods refers to another passage, in which he supposes Chrysostom to maintain that baptism is substituted for circumcision. But Chrysostom evidently makes a comparison simply between the circumcision of the Jews, and the circumcision of the heart, or that "without hands," as he expresses it, which he believed was received in the act of baptism. This is very different from maintaining that baptism is substituted for circumcision. Paul makes a similar comparison: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."‡ There is no allusion by Paul to baptism, and Chrysostom alludes to it because he believed it to be a saving ordinance, and that the circumcision of which Paul speaks, is received in the act of baptism.

In view of these passages from that learned Father we cannot give him up to the Pædobaptists entirely. He certainly maintained that immersion was the only proper mode of baptism, except in cases of dangerous illness. Infant affusion and sprinkling were practised to some extent in his day, and perhaps some were sprinkled who were not dangerously sick, fearing that they might suddenly die, and thus lose their souls. Doubtless Chrysostom was influenced to some extent by the practice: but his language which we have quoted forbids the idea that he was an advocate of it.

\* το βαπτίζεσθαι καὶ καταδύνεσθαι εἰτα ἀναδύνειν. Hom. 12, on I Cor.

† καὶ καταδύς κατὼ κρύνεται ὅλος καθάπαξ. Hom. 25.

‡ Col. 2 11.



## THE FRIENDSHIP OF CHRIST.

"There is a Friend, that sticketh closer than a brother." Prov. 18 : 24.

SUCH a friend is Christ to every true Christian, however weak in faith or young in grace: "Such a friend is Christ to me."

How wonderful His condescension in forming this friendship? He is the "brightness of his Father's glory;" I, a worm of the earth—weak—wicked—rebellious; yet he laid aside his glory, assumed our nature—came into our world—lived—labored—suffered—and died upon the cross to befriend *me*. "Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8 : 9. Wonderful love! disinterested compassion! unparalleled friendship! Did ever any other friend or brother stick so close as this? But why did he love me? When I look at my poor, sinful, depraved heart, I can see nothing there to love. If there is any thing good in my heart, it is His own gift. The cause of this friendship can only be found in the infinite love of His own heart.

Am I lost? He saves me by His death. Am I guilty and condemned? He pardons and justifies me through his blood. Is my case perplexed and difficult before God? Christ becomes my counsellor, intercessor and surety. Am I poor, and blind, and extremely needy? He makes me rich, opens my eyes, and supplies all of my numerous wants. Precious thought! Love how amazing, wonderful! why should it be exercised towards me?

"Oh! for such love let rocks and hills  
Their lasting silence break—  
And all harmonious human tongues  
The Saviour's praises speak."

Am I clothed in rags? Isa. 64 : 6. Christ is not ashamed of me; but clothes me with the robe of His own righteousness. What a costly, glorious dress! "Angels might envy a dress like mine." Am I poor? Christ enriches me; makes me an heir of God, and a joint heir with himself; gives me a portion for the way; and an eternal inheritance at the end. Am I in slavery—"sold unto sin," to the world, the flesh, and the devil? Christ, by the virtue of his blood, and the power of His spirit, breaks off my chains, and bids me go free in all the dignity of a free-

born citizen of heaven. Am I at enmity with God? Fearful state! At variance with my best friend: how unjust and wicked! It fills my soul with gloom, alarm, and fearful foreboding. Who shall settle this matter for me? Christ reconciles me to God. He is my "daysman." He lays his hand upon us both. His touch does not make me afraid. He introduces me, pleads for me, and God is reconciled. "He is our peace."

Am I in the wilderness of this world? Is it trackless? Christ "guides me by his counsel." *Psa.* 73: 24. Am I wretched in myself? He makes me feel happy by the light of His countenance, and the visits of His grace. Am I in a barren wilderness? He feeds and supplies me. *Psa.* 23: 5. Do I feel myself a stranger and lonely? He makes me "no more a stranger and foreigner, but a fellow citizen with the saints, and the household of God." *Eph.* 2: 19. When I am lonely, He visits me. In trouble He comforts me. In danger He protects me. In difficulty, He guides me—bears with me, is never unkind to me, and from all enemies he defends me. Can any other friend or brother be all this to me? Then, too, the friendship of Christ is unchangeable and eternal. Like himself, "the same yesterday, to-day, and for ever."

Do I anticipate the future? and who does not? Is it not a law of my nature? Is it not religious? What other friend can give me such good guarantees for the future, as Christ? He has said, "I will never leave thee nor forsake thee." *Heb.* 13: 5. Do I anticipate trials? He has said, "as thy day, so shall thy strength be." *Deut.* 33: 25. Do I anticipate affliction? He says, "in six troubles, yea in seven, there shall no evil touch thee." *Job.* 5: 19—*Psa.* 41: 1—3. Do I anticipate death with terror? He has said, "When thou passest through the waters, I will be with thee, &c." *Isa.* 43: 2. Do I fear sinking? "Underneath are the everlasting arms." "O death, where is thy sting?" Christ has removed it. Do I dread the judgment? Christ will sit upon the great white throne, and justify me. Do I think of hell? From that he has delivered me. Do I think of heaven—the place of eternal happiness? There Christ will receive me, introduce me, never forsake me; but eternally glorify me. *Rev.* 7: 16—17. What a friend is Jesus! "A friend that loveth at all times, and sticketh closer than a brother."

O blessed Saviour! hast thou thus befriended me, and shall I be indifferent to thee, to thy people, and to thy cause? Hast thou thus raised me to heaven, and do I still cling to earth? Hast thou been so liberal to me, and shall I be parsimonious to thee and thine?

Wast thou devoted to the death of the cross for me, and shall I bear no cross for thee? Art thou pleading in heaven for me, and shall I be dumb when thy cause needs an advocate on earth? Didst thou become

poor to make me rich, and shall I hoard up riches, and see thy poor starve, and thy cause sink? Didst thou, O loving Saviour, stoop from the highest throne in glory, to shame—suffering and death; “even the death of the cross,” for me? and in any part of this earth, shall I stand with my hands folded, and see thy cause suffer for the want of help? O my soul! is this thy kindness to such a friend? O Lord, forbid! O Saviour, give me a heart to feel the debt of gratitude I owe thee; and aid me by thy Spirit, suitably to express the same, by mouth, heart, and life.

“O thou, my soul, forget no more  
The friend who all thy misery bore;  
Let every idol be forgot:  
But, O my soul, forget Him not.”

R. F.

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## THE RESURRECTION OF CHRIST.

FROM THE GERMAN.

Dying, a guilty world to save,  
Jesus a shout of victory gave  
With his last breath. ‘’Tis done,’ he cried—  
In silent wonder round the throne  
The angels stood, when to the Son,  
‘The work is finished,’ God replied.  
The heavens heard, and raise  
New songs of sacred praise  
To God the Son.

He conquers—for the victory dies:  
He left the tomb, with glory crowned;  
God, reconciled, the ransom owned;  
The curse of Sinai rules no more.  
Who now thy triumphs, Grave, shall sing?  
Relentless Death, where is thy sting?  
Ye’re captives to the Victor’s power,  
’Tis done, in hell’s despite—  
This work of grace and might—  
Jesus be praised!  
Great death’s Destroyer, with thine aid  
Of death who now shall be afraid?



## THE PASTOR'S LEAF.

**HINT FROM THE LEVITES.**—There were five things which the Levitical priests had daily to do:—to offer sacrifice,—feed, and keep alive the fire on the altar,—trim the lamps,—cleanse the sanctuary,—and keep all the sacred utensils in order. The ministers of Christ should make it their daily aim, to exalt their Great Master, and to promote a religion of holy warmth,—light,—purity,—and order in the church of God.

JAMES SMITH.

**REMOVALS.**—Removals from one situation to another, should not be lightly made. Some ministers seem to be bitten with a gad-fly. I have sometimes said, that if the soldiers of the allied army at Waterloo, had been as easily frightened as many of our young pastors are at a difficulty, Wellington would never have gained that grand victory.

DR. T. RYLAND.

**SINS OF MINISTERS.**—The sins of pastors, through the craft of Satan, beget a loathing of holy things. If God loathe his own appointments, and cannot bear them, because of the iniquities of those who offer them, no wonder if men be tempted to disgraceful apprehensions of them, when they observe some that pretend a high care and deep respect for them, live profanely. The sins of Eli's sons wrought this sad effect on the people, that "men, for their sakes, abhorred the offering of the Lord." 1. Sam. ii. 17. Those who fell off to error, and thence to abominable practices, caused the way of truth to be evil spoken of. 2 Pet. 2: 2. The priests that departed out of the way, caused many to stumble at the law. Mal. 2: 8.

OLD DIVINE.

**FREEDOM IN PREACHING.**—Liberty in preaching, is not always followed with comfort to the preacher. When Moses smote the rock, the water followed: yet he spake unadvisedly with his lips. But the congregation was not disappointed for his fault, nor was he put to shame before them; but was humbled for it afterward.

DR. J. LEIFCHILD.

**CHOICE SAYINGS.**—Pastors should preach the Gospel intelligently, with simplicity, fearlessly, plainly and affectionately. In every sermon they should preach Christ, and him crucified.

This eminent man once said to a candidate for settlement: "You have struck twelve first; fools will complain of you if you do not strike thirteen next. How many young ministers unwisely make an effort to put themselves off for more than they are worth, from a foolish desire to be popular! Such a beginning is likely to have a bad ending; for, as the same discriminating man remarked on another occasion, "Every thing that captivates will at length disgust; therefore popularity cannot live."

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A young minister having preached for the Doctor one day, was anxious to get a word of applause for his labor of love. The grave Doctor, however, did not introduce the subject, and the young brother was obliged to bait the hook for him.

"I hope, sir, I did not weary your people by the *length* of my sermon, to-day?"

"No, sir, not at all; nor by the *depth* either."

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A YOUNG clergyman once called upon Dr. Dwight, and inquired respecting the best method of treating a very difficult and abstruse point in mental philosophy, upon which he was preparing a sermon. "I cannot give you any information upon the subject," the doctor replied; "I am not familiar with such topics, I leave them for young men."

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A YOUNG "divine" said to an old preacher:—"How does it happen that you write but one sermon a week? I preach three new sermons every Sabbath. I could write a sermon every day in the week, and make nothing of it."

"No doubt: precisely *nothing*," was the reply: "but that is exactly what I wish to avoid. I labor to make *something* of my sermons."

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REV. DR. J. M. MASON.—Many facts are related of the power of Dr. Mason's pulpit eloquence. His mind was of the highest order, his theology Calvinistic, and his style of eloquence irresistible as a torrent. When the distinguished Robert Hall heard him deliver his celebrated discourse on *Messiah's Throne*, at a missionary meeting in London, in 1802, it is said he exclaimed, "I can never preach again!"

## \* SWEET MOTHER.

BY MRS. EMILY C. JUDSON.

THE wild, south-west Monsoon has risen,  
With broad, gray wings of gloom,  
While here, from out my dreary prison,  
I look, as from the tomb—Alas!  
My heart another tomb.

Upon the low-thatched roof, the rain,  
With ceaseless patter, falls;  
My choicest treasures bear its stain—  
Mould gathers on the walls—Would Heaven  
'Twere only on the walls!

Sweet Mother! I am here alone,  
In sorrow, and in pain;  
The sunshine from my heart has flown,  
It feels the driving rain—Ah, me!  
The chill, and mould, and rain.

Four laggard months have wheeled their round,  
Since love upon it smiled;  
And everything of earth has frowned  
On thy poor, stricken child—sweet friend,  
Thy weary, suffering child.

I'd watched my loved one, night and day,  
Scarce breathing when he slept;  
And as my hopes were swept away,  
I'd on his bosom wept—O, God!  
How had I prayed and wept!

They bore him from me to the ship,  
As bearers bear the dead;  
I kissed his speechless, quivering lip,  
And left him on his bed—Alas!  
It seemed a coffin-bed!

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\* These lines first appeared in the Watchman and Reflector, and have been copied into other papers; but we think them worthy to be published again. They were penned just before the death of Dr. Judson, after he had left Maulmain on his last voyage.



When from my gentle sister's tomb,  
In all our grief, we came  
Rememberest thou her vacant room ?  
Well, his was just the same—that day,  
The very, very same.

Then, Mother, little Charley came—  
Our beautiful, fair boy,  
With my own father's cherished name—  
But, O, he brought no joy!—My child  
Brought mourning, and no joy.

His little grave I cannot see,  
Though weary months have sped  
Since pitying lips bent over me,  
And whispered, "He is dead!"—Alas!  
'Tis dreadful to be dead!

I do not mean for one like me ;  
—So weary, worn, and weak,—  
Death's shadowy paleness seems to be  
Even now upon my cheek—his seal  
On form, and brow, and cheek.

But for a bright-winged bird like him,  
To hush his joyous song,  
And, prisoned in a coffin dim,  
Join Death's pale, phantom throng—*My boy*  
To join that grizzly throng!

O, Mother, I can scarcely bear  
To think of this to-day !  
Sweet Mother, for the wanderer pray,  
That loftier faith be given ;  
Her broken reeds all swept away,  
That she may lean on Heaven—her soul  
Grow strong on Christ and Heaven.

All fearfully, all tearfully,  
Alone and sorrowing,  
My dim eye lifted to the sky,  
Fast to the cross I cling—O, Christ !  
To thy dear cross I cling.

*Maulmain, August 8, 1850.*

# Monthly Record.

## ANNIVERSARIES.

**THE AMERICAN BAPTIST PUBLICATION SOCIETY.**—This body held its twelfth anniversary May 7th, 1851, in the meeting-house of the Fifth Bap. ch., (Sansom st.) Philadelphia, at 3 o'clock P. M. Rev. J. H. Kennard, the President, in the chair. The Report of the Board of Managers was read by the Secretaries, Rev. T. S. Malcom and Rev. J. N. Brown, from which it appeared that 16 new publications have been stereotyped and printed during the year, embracing 2708 pages, of which 1894 are duodecimo—average of the whole 169 pages each. Also, 17,250 copies of the Baptist Almanac for 1851; and 20,000 copies of the Baptist Record. The new stereotype plates amount to 1852—exceeding the number of last year by 1010 pages.

New editions have also been printed of Fuller's Complete Works; Aids to Devotion; The Psalmist; Harp; Remington's Reason's, &c. The number of copies of volumes printed, 39,500; of tracts, 145,000;—total 184,500 copies. The whole number of publications on the Society's list is 292, of which there are 89 volumes in English, German and French. New editions of 93 of the Tract series have been printed. Of the Society's tracts, 180 are English, 8 German, 3 French, 9 Children's.

Twenty-seven colporteur missionaries were employed in the States of New-York, Pennsylvania, Ohio, Illinois, Arkansas, Virginia, Wisconsin, Missouri; also in Canada and Oregon.

The sum of \$9,846 83 has been realized upon the Ten Thousand Dollar Plan, after deducting expenses for its collection.

The sum of \$11,000 in cash and pledges has been secured towards the \$25,000 Building Fund. This will defray, when completed, the cost of the building and lot now occupied, besides erecting additional buildings upon the rear of the lot, for printing and binding.

The Treasurer's report was read by Rev. B. R. Loxley, Assistant Treasurer. The receipts, from all sources, for the year ending March 15, 1851, were \$40,597 71; being double what they were three years ago, and quadruple what they were nine years ago. The stock of the Society, in bound volumes, sheets, &c., is \$12,888. The stereotype plates, (13,654 pages,) wood cuts, &c., valuing the old plates at half price, are worth \$11,000. The total value of stock, stereotype plates, is \$23,988. The Library contains 1150 volumes.

The following Officers were elected for the ensuing year:

*President*—Rev. Joseph H. Kennard.

*Vice Presidents*—Rev. G. B. Ide, D.D.; Rev. F. Wayland, D.D.; Rev

*Treasurer*—William W. Keen.

Of the amount appropriated up to April 1st, \$5829 52, in addition to the



above, will fall due within the first quarter of the ensuing year ; and this amount must, probably, be increased by appropriations requiring payments in advance for traveling expenses of missionaries under appointment to their fields.

The average monthly receipts of the first three quarters of the year were \$2136 97. Those of the last quarter were \$3775 26. Of the entire receipts of the last quarter, \$5903 58 did not reach the treasury until last month, and \$4391 34 of that sum was not received until the last week of the month.

*Summary of Missionary Labors and Results.*—One hundred and forty ministers have labored as missionaries or agents of the Society during the past year. Of that number 93 were in commission at the time of making up our last Report—April 1, 1850. The remaining 47 were new appointments at different periods during the year. From 4 of the latter number, no reports had been received or were due on the 31st of March, 1851, at which date the year closed. Five other missionaries are under appointment, but as their labors do not commence till the first of April, they are not enumerated with those above.

Eight who were under appointment some portion of the year need no further aid from the Society.

The distribution of the missionaries has been as follows :—In New-Hampshire, 1 ; New-York, 3 ; Delaware, 1 ; Missouri, 1 ; Illinois, 32 ; Indiana, 14 ; Ohio, 2 ; Michigan, 18 ; Wisconsin, 21 ; Iowa, 14 ; Minnesota, 3 ; New-Mexico, 1 ; California, 3 ; Oregon, 3 ; Canada West, 8 ; Grande Ligne, 7. Besides which, 8 collecting agents have been employed for longer or shorter periods in nearly all the Eastern and Middle States.

The whole number of States, Territories and Provinces occupied is 15. The number of stations and out-stations supplied is 386, and the aggregate amount of time bestowed upon the field is equal to that of one man for 97 years and 11 months.

The missionaries report the baptism of 981 persons ; the organization of 33 churches, and the ordination of 37 ministers.

Fifteen houses of worship have been completed, and ten are in progress of building.

The mission churches have contributed to the usual objects of Christian benevolence \$2104 97, and about \$13,540 in addition to our appropriation for the support of their ministers ; besides a large amount for building or repairing their church edifices.

Public exercises were held in the evening, of an interesting character, J. P. Crozier, Esq. of Pa. in the chair. Eloquent addresses were made by Rev. Messrs. J. S. Backus, S. Wescott and H. J. Parker

The Officers for the ensuing year, are :

*President*—Hon. Isaac Davis, of Massachusetts.

*Vice Presidents*—Wm. Colgate, Esq. of N. Y. J. P. Crozier, Esq. of Pa.

*Treasurer*—C. J. Martin, Esq. of N. Y.

*Auditor*—G. N. Bleeker, Esq. of N. Y.

*Corresponding Secretary*—Rev. B. M. Hill.

*Recording Secretary*—Rev. E. Lathrop.

The meeting was harmonious, with the exception of a little sparring in refer-

ence to the permanent occupation of the Society's rooms. It appears that soon after the meeting-house of the First Baptist church in this city was completed, a resolution was passed by the Trustees, and concurred in by the church, offering to the American Baptist Home Mission Society and to the American and Foreign Bible Society, the permanent use of the rooms which were prepared expressly for them, and which they now occupy. This offer was accepted by those Societies, though opposed by some members. Recently a majority of the Trustees of the said church, believing that those who contributed money for building the missionary rooms, regarded it as a permanent gift to the Home Mission and Bible Societies, prepared leases of the rooms for 21 years, with certain restrictions. The First Baptist church protested against such an arrangement made by their Trustees. The Home Mission Society directed their Board not to accept of the lease offered. The American and Foreign Bible Society wisely did the same. Thus a bone of contention was at once removed.

AMERICAN AND FOREIGN BIBLE SOCIETY.—This body held its Fourteenth Anniversary in the meeting-house of the Oliver-street Baptist Church in this city, May 9, 1851. Rev. B. T. Welch, D.D., in the chair, who, after prayer, opened the public meeting by an excellent address, stating the principles upon which the Society had acted and would act in future. N. C. Platt, Esq., the Treasurer, then presented his report, showing the total amount of receipts into the treasury, during the past year, from all sources, to be \$45,373 41, and the expenditures during the same period to be \$45,729 88, leaving a balance against the Society of \$356 47. The appropriations to the American Baptist Missionary Union amounted to \$14,750; to the Rev. Amos Sutton, D.D., for Scripture operations in Orissa, \$1000; to Rev. J. G. Oncken, of the German Mission, \$6,511 76; to Rev. T. T. Devan, of the French Mission, \$521 51; to the Grande Ligne Mission, \$217 50. Rev. S. S. Cutting, Corresponding Secretary, next presented the report of the Board of Managers, in which the operations of the Society in different countries was stated in detail, the substance of which appears in the above report of the Treasurer. Mr. Cutting closed his report by an examination of the expediency of a revision of the English Scriptures, showing that the Board present no obstacles to a revision, though they cannot now perceive the necessity of it. Interesting addresses were made by Rev. M. J. Rhees, of N. Y., and Rev. R. A. Fyfe, of R. I.

In the morning, Rev. J. N. Granger, who was appointed chairman of a Committee, last year, to report on the expediency of amending Article II. of the Constitution, showed that the manufacture of English Bibles had been carried on previously to April 5th, 1850, at a loss of 26 1-2 per cent., and that the total losses in this way, during the Society's past existence, had amounted to \$24,583 99, exclusive of stock on hand, Bibles given away, and granted to Life Members and Directors. This loss has accrued from selling English Bibles at a price less than their original cost to the Society. The subject was further discussed in the afternoon, and the Board were directed to report in detail upon the subject at the next annual meeting. The following officers were then appointed for 1851.

*President*.—Rev. B. T. WELCH, D.D.

*Vice Presidents*.—Rev. J. L. Dagg, D. D., Rev. E. Lathrop, Rev. A. Caswell, D.D., Rev. C. G. Sommers, Rev. — Robinson.

*Corresponding Secretary*.—Rev. S. S. Cutting.

*Recording Secretary*.—Rev. M. J. Rhees.

*Treasurer*.—N. C. Platt, Esq.

Thus the Society has prospered during a truly stormy period of its existence. Although much prejudice has existed against it, and it has lost some of its best agents, yet other friends have been raised up, and its income has been, during the past year, about \$4000 more than during the previous year. The officers of the Society have certainly taken a very commendable course by treating those having opposite views with kindness, and by keeping entirely aloof from angry controversy. We can but believe that the time is not far distant when the Bible Union will confine itself exclusively to preparing a revision of the English Scriptures, and unite heartily again with the American & Foreign Bible Society in giving the Bible to the world. Rev. S. Remington, one of the Managers of the Bible Union, has already resigned his seat in the Board, because he believes that the Society ought to confine its operations exclusively to revision, and cease to occupy the ground occupied by the American & Foreign Bible Society. We hope that others will soon take the same course. Let us have some plan, brethren, by which we can be united in this great and sublime movement, designed to give the word of eternal life to the millions of our race who are groping in the darkness of moral death.

#### GENERAL ITEMS.

**ROCHESTER AND MADISON UNIVERSITIES.**—We notice that the Legislature of this State have passed the bill appropriating the revenue of the U. S. Deposit Fund as follows—To Rochester University, \$10,000; Genessee College, \$10,000; Hall College, Madison University, N. Y. University, Geneva College, each \$1,500. On motion of Mr. Morgan, \$1,500 was appropriated to St. John's College, Fordham; to Central College, Courtland Co., \$1,500; to the Medical Institutions of the Albany and New-York University College of Physicians and Lawyers, Geneva and Buffalo Medical College, \$1,000 each.

**REV. DR. BELCHER.**—We learn by a letter from the Dr. that himself and family are so afflicted with the ague and fever, at Battle Creek, Michigan, that they will be obliged to remove farther east.

**THE CANNON-ST. BAPTIST CHURCH** of this city are about to engage in extensive repairs of their house of worship. A baptistery is to be built and improvements are to be made which will render their audience room much more attractive than it hitherto has been. The church, under the faithful labors of their present pastor, Rev. H. J. Eddy, have enjoyed a precious revival during the spring. We understand that their Sabbath School is one of the most flourishing in the city.



THE SOUTH BAPTIST CHURCH, of this city, of which Rev. C. G. Sommers is pastor, have finally sold their church edifice in Nassau-street, and purchased one up town, in Hammond-st., formerly occupied by our Presbyterian brethren.

THE PIERREPONT-ST. BAPTIST CHURCH, of Brooklyn, of which Rev. B. T. Welch, D.D., is pastor, are extensively repairing their church edifice, and will have, when completed, one of the most beautiful audience rooms in the vicinity.

#### FOREIGN ITEMS.

There is a great paucity of foreign news, during the last month.

ENGLAND.—Opening of the Great Fair. This event took place May 1, with great pomp, and was witnessed by about thirty thousand people. No accident or disturbance occurred.

AUSTRIA.—*The Hungarian Refugees.* Despatches dated March 29, from Mr. McCurdy, have been received at Washington, announcing the refusal of the Austrian government to allow the Sultan to release Kossuth and his companions.

*Arrival of other Hungarian Refugees.*—Twenty-eight Hungarian and thirty-nine Polish Refugees arrived at this port from Liverpool April 20, in a very destitute condition. We are sure that they will receive the sympathy and aid of the American people.

English intelligence of May 3, informs us that Austria and Russia demand that the Sultan shall retain Kossuth two years longer. The Sultan, it was thought, would not comply with the demand, relying on England and France to aid in the refusal.

#### SCIENTIFIC INTELLIGENCE.

VELOCITY OF SOUND.—Some experiments in regard to the velocity with which sound is communicated by means of iron wire, have just been reported to the Paris Academy of Sciences. The experiments were made upon the wires of the electric telegraph established along the Versailles rail-road on the right bank of the Seine. The result is, that sound is propagated over wire at the rate of 11,434 feet the second.

ELECTRO-MAGNETIC LOCOMOTIVE.—Prof. Page has succeeded in propelling a locomotive by electro-magnetism at the rate of nineteen miles an hour.

#### LITERARY INTELLIGENCE.

FRANCE.—M. Villemain, at a recent meeting of the *Academie des Belles Lettres* at Paris, stated that a work of Origen, the celebrated Father in the Church heretofore unknown, has been discovered and published by the librarian of the National Assembly. It traces the heresies of the third century to the writings of Pagan philosophers.

UNITED STATES.—The works of John C. Calhoun are soon to be published, with a biography, to be edited by Mr. Cralle, his private Secretary. The first volume has already appeared, and five more are to follow. The works of Alexander Hamilton are also in course of publication by C. S. Francis, in seven octavo volumes.

PROF. GAMMELL, of Brown University, has been transferred from the Professorship of Rhetoric to that of History and Political Economy. Rev. R. P. Dunn, of Camden, N. J., has been appointed Professor of Rhetoric and English Literature in the same Institution.

LATER NEWS FROM TURKEY.—The Sultan, overawed by Russia and Austria, has ordered Kossuth and his compatriots to be detained two months longer.

### MINISTERIAL CHANGES.

Rev. L. G. Beck of Flemington, N. J., has become Agent of the American Bap. Pub. Soc. for New-Jersey; Rev. Z. A. Briant, has become pastor of the Bap. ch. Triangle, Broome co., N. Y.; Rev. A. H. Burlingham, has become pastor of the Baptist church, Owego N. Y.; Rev. W. Wilkins, has become pastor of the Baptist church, Marcellus, (P. O. Elliston, Marcellus, Onon. co., N. Y.); Rev. T. W. Clark, of Boston, Mass., has become pastor of the Baptist church, Nantucket, Mass.; Rev. M. H. Bixby, of Williston, Vt., has become pastor of the Baptist ch. Johnson, Vt.; Rev. Benj. Mc Louth, has become pastor of the Baptist church, Scipio, Cay. co., N. Y.; Rev. George Mixter, of North Ashford, Ct., has become pastor of the Baptist church, East Lyme, Ct.; Rev. H. Spencer, has become pastor of the Baptist church, Montezuma, Cayuga co., N. Y.; Rev. W. C. Child, has become pastor of the Baptist church, Beverly, Mass.; Rev. Henry L. Fish, (formerly a *Christian* Minister,) has become pastor of the Baptist church, Knowlesville, Orleans co., N. Y.; Rev. C. Brinkerhoff, has become pastor of the Baptist church, Woodstown, N. Y.; Rev. Joseph T. Robert, of Robertville, S. C., has become pastor of the Baptist church, Portsmouth, O.; Rev. A. N. Benedict, of Gaylord's Bridge, has become pastor of the Baptist church, White Hill, (P. O. Derby, Ct.); Rev. J. Fletcher, of Saratoga, New York, has become pastor of the Bap. ch. Amenia, Dutchess co. N. Y.; Rev. A. W. Valentine, of Weedsport, N. Y., has become pastor of the Baptist church, West Henrietta, Monroe co., N. Y.; Rev. D. F. Twiss, of Deckertown, N. J., has become pastor of the Baptist ch., Middletown Point, N. J.; Rev. Elijah Baldwin, of Butternuts, has become pastor of the Baptist church, Oxford, Chen. co., N. Y.; Rev. J. B. Rogers of Meads' Creek, has become pastor of the Baptist church, Hornby, Steub. co., N. Y.; Rev. Howell Smith, of Pen Yan, has become pastor of the Baptist ch. Dansville, Liv. co., N. Y.; Rev. L. Davis, has become pastor of the Baptist church, Corning, Steuben co., N. Y.; Rev. A. Guy, of Fayette, has become pastor of the Bap. church, South New Berlin, Chem. co., N. Y.; Rev. O. D. Taylor, has become pastor of the Baptist church, Perrinton, Monroe co., N. Y.; Rev. A. E. Denison, of Wallingford, Ct., has become pastor of the Baptist church, Clinton, Ct.; Rev. I. Woodbury, of Mason Village, N. H., has become pastor of the 2nd Baptist ch. Manchester, N. H.; Rev. E. J. Scott, has become pastor of the Baptist church, Rushford, Allegh. co., N. Y.; Rev. J. P. Simmons of Cortlandville, has become pastor of the Baptist church in Fulton, Otsego co., N. Y.; Rev. F. Kidder, of Busti, N. Y., has become pastor of the Baptist church, Wattsburg, Erie co., Pa.; Rev. R. Winegar, has become pastor of the Baptist church, Baldwinville, Onon. co., N. Y.; Rev. L. S. Baker, has become pastor of the Baptist church, Hermon,

St. Law. co., N. Y.; Rev. O. W. Gibbs, of Montezuma, has become pastor of the First Baptist church, Hector, N. Y.; Rev. A. Knapp, of Burlington Flats, N. Y., has become pastor of the Baptist church, Centre Square, Ots. co., N. Y.; Rev. A. Kingsbury, of Albany, N. Y., has become pastor of the Baptist church, Fredonia, Chaut. co., N. Y.; Rev. F. S. Parke, of Clifton Park, has become pastor of the Baptist church, Cheshire, Mass.; Rev. B. F. Hubbard, of Milton, N. H., has become pastor of the First Baptist church, Sanford, Me.; Rev. J. Harris, has become pastor of the Baptist church, Battle Creek; Rev. T. M. Erwin, of Steubenville, has become pastor of the Baptist church, Rockville, O., (P. O. Blue Rock, Musking. co., O.)

### REVIVALS.

Cincinnati, O. (Fifth-st. ch.) 50 baptized up to April 1. At Williams' College, Mass., Hanover College, Indiana, Amherst College, Mass., Delaware College, Delaware, Miami University and Oxford College, powerful revivals have been experienced since January last. Medina, 23 baptized up to April 3; Norwalk, O., 46 baptized up to April 7; New Haven, Ct., 53 baptized and added to 2nd Bap. ch. up to April 20; Sing Sing, N. Y., 58 baptized up to April 21; Chowan Female Seminary, Murfreesboro, N. C., 23 young ladies hopefully converted; Palmyra, Me., 21 baptized up to April 15. At the Pastors' Conference of this city, convened May 5th, there were reported 33 baptisms. North Granville, Wash. co., N. Y., 43 baptized on three successive Sabbaths. Bridgeport, Ct. 18 baptized recently.

### MONTHLY LIST.

|                                                                |                                                                    |
|----------------------------------------------------------------|--------------------------------------------------------------------|
| <i>Deaths of Baptist Ministers.</i>                            |                                                                    |
| Isaac Malin, Henry co. Ky., Oct. 31, 1850, aged 79.            | Edwin Dibell, Gardiner, Me., April 30.                             |
| R. G. Lewes, Hornby, N. Y., April 29.                          | H. C. Putnam, Colum. N. J., April 30.                              |
| Alfred Bennett, Homer, N. Y., May 10.                          | <i>Churches Constituted.</i>                                       |
| <i>Ordinations.</i>                                            |                                                                    |
| C. R. Negus, Bridgeport, Madison co., N. Y., April 10.         | Mt. Carmel, Ill., March 1.                                         |
| W. S. Briggs, Winns' Meeting-house, Hanover co. Va., March 12. | McLeansboro, Ill., March 1                                         |
| J. S. Kalloch, Rockland, Me., April 15.                        | Macoupin co. Ill., March 6.                                        |
| J. C. Hyde, Point Pleasant, Buck's co. Pa., April 17.          | Quincy, Mich., March 22.                                           |
| Henry T. Stevens, Black Swamp, Ga., April 20.                  | Lansing, Mich., March, 26.                                         |
| Henry F. Smith, Hastings, N. Y., April 24.                     | East Creek, O., March 28.                                          |
|                                                                | Union, S. C. March, 29.                                            |
|                                                                | Kickapoo, Ill., March 29.                                          |
|                                                                | Saundersville, Ky.                                                 |
|                                                                | <i>Dedications.</i>                                                |
|                                                                | Greenmanville, (Stonington,) Ct., (Seventh Day Baptists,) April 3. |
|                                                                | Newtown, Ct., April 23.                                            |



## LITERARY NOTICES.

*A Commentary on the Apocalypse.*—By Moses Stuart. New-York: Van Nostrand & Terrett. 2 vols. pp. 504, 504. 8vo.

*A Commentary on Ecclesiastes.*—By Moses Stuart. New-York: George P. Putnam. pp. 297. 12mo.

Prof. Stuart has long been known in this and other countries as one of the most thorough biblical scholars of the age. His opinions are generally the result of careful and persevering investigation. He has been for many years a successful and popular teacher in Andover Theological Seminary, and has done much to extend a knowledge of Oriental philology. His studies and duties as a theological Professor have admirably fitted him for an able commentator on the sacred writings. His style is heavy and diffuse, making his works much more ponderous than is necessary; still the gold is there, and perhaps is more highly valued from the labor essential in obtaining it. His Commentary on the Apocalypse is learned, able, and highly valued by scholars of all denominations. The Apocalypse is an exceedingly difficult book to be intelligibly interpreted. It is especially so with the prophetic part, which consists almost entirely of obscure symbols, unaccompanied by such obvious explanations and illustrations as appear in the other prophetic writings. There has been a strange diversity of opinion among commentators in respect to the book of Revelation. Many make it too full of mysteries. Stuart regards it as he would any other book in the canon of Scripture, and takes it for granted that the writer had a "*present and immediate* object in view," and that the book must have been understood by those to whom it was addressed. He then endeavors, as nearly as possible, to place himself in the same circumstances as those to whom the book was addressed. This is, we believe, the proper place for an interpreter. He will succeed there if any where. Prof. Stuart enters into a minute and very learned examination of the history, object, economy, original language, author, date, unity, credit in the canon, and other subjects, occupying one entire volume. In Volume II. the exposition of the text is given, and near the end of the book appear valuable discussions on Angelology, the symbolic use of Numbers, and other important and difficult subjects. We are truly surprised at the immense amount of labor bestowed upon this work. Individuals will take exception to some of Stuart's views; but we think they will be found generally to be as reliable as any exposition we have of the Apocalypse, and we can most cordially commend it to our readers. It has been before the public for several years, and has recently been purchased by Messrs. Van Nostrand & Terrett.

Stuart's Commentary on Ecclesiastes exhibits the same research and erudition which appear in his Commentary on the Apocalypse, though the book of Ecclesiastes presents far less difficulties to the interpreter than the book of Revelation. In the former, there are various expressions which seem, at first sight, to favor skepticism in respect to the existence of a future state, and appear to encourage devotion to pleasure as the chief good. A close examination, however, will show that this objection to the authenticity of the book is groundless. Prof. S. has occupied about one-third of the volume in an elaborate introduction. In the Commentary the author has been very particular to explain grammatical forms for the benefit of Hebrew students. No theological library will be complete without this volume and Stuart's other works.

*Illustrated Domestic Bible.* By Rev. J. Cobbin, M. A. New-York: S. Hueston.

We are happy to announce that this valuable work is now complete, and can be supplied by the publisher (139 Nassau-st.) splendidly bound, in gilt morocco, for \$10.50, and in more common binding for \$7.00 per copy. This Bible contains a brief but condensed and valuable exposition of each chapter, practical reflections, extensive marginal references, many improved readings, seven hundred engravings illustrative of the sacred text, three maps executed on steel, and other attractions which make it decidedly, in our estimation, the most convenient and useful Family Bible in one volume, which we have seen. We are not surprised to learn that there is a great demand for it. We advise our patrons to obtain a copy.

*Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan.* By Rev. Geo. B. Cheever. New-York; Robert Carter & Brothers. pp. 522-12mo.

The eighth edition of this valuable work has been issued. "The Pilgrim's Progress" is probably the most ingenious, beautiful, and useful allegory ever published. It is admired for its simplicity and power, alike by the learned and unlearned. Bunyan, though an illiterate man, will stand, as one of the world's greatest writers, to the latest posterity. Dr. Cheever has done a good service to religion by publishing these Lectures. He describes, in a thrilling manner, the temptations of the tinker and his delineations of the progress of the Christian in his journey to the celestial city. The book is worthy of a place in every library.

*The Bible and Gipsies of Spain.* By Geo. Borrow. Same Publishers. pp. 380-8vo.

We are glad to learn that the thirteenth edition of this excellent work has been issued. Mr. Borrow traveled extensively in Spain as an agent of the British & Foreign Bible Society, in 1835, for the purpose of circulating the Scriptures.—The descriptions of his adventures, imprisonment and sufferings from the persecutions of the Roman Catholics are very exciting; and we commend the book to our patrons as we have done in a previous number.

*Practical View of the Prevailing Religious Systems.*—By William Wilberforce.—Same Publishers. pp. 456-12mo.

The author of this book contrasts the religion of the higher and middle classes, much of which he believes to be spurious, with "real christianity" or true piety. He maintains that much which is called piety is superficial, and far from evangelical religion. How true this is in respect to multitudes of professed christians. It is to be feared that many are deceiving themselves and others by supposing that they are heirs of glory when they are rapidly approaching the fires of the bottomless pit. We wish that every professor of religion could peruse this volume.

*Responses from the Sacred Oracles, or the Past in the Present.*—By R. W. Dickinson, D.D. Same Publishers. pp. 430-12mo.

The author of this book has given graphic descriptions of several scripture characters, and by them illustrated characters at the present day. It is an effectual way of impressing truth upon the mind. Dr. D. is an able writer, and has here, in an admirable manner, brought out the great truths of Christianity. We hope the work will be extensively read.

*The Morning of Life: a Memoir of Miss A——n, educated for a Nun.*—Same Pub.

This is a very interesting little book, written by a lady. The subject of the memoir was a Roman Catholic, and became converted to Protestantism and to God in a remarkable manner. It is excellent for Sabbath Schools.

*The Infant's Progress.*—By the author of "Little Henry and his Bearer." Same Publishers.

This is a kind of allegory, calculated to interest children. The author imitates Bunyan's Pilgrim's Progress, and, in the form of a dream, inculcates the fundamental truths of Christianity.

We have also received from the same Publishers a little book of Hymns for infant minds, and another containing Hymns for Children. They are excellent, containing a variety of religious poetry adapted to the capacity of children.—They are illustrated by beautiful engravings.

*The Path of Life.*—By Henry A. Rowland. New-York; M. W. Dodd.

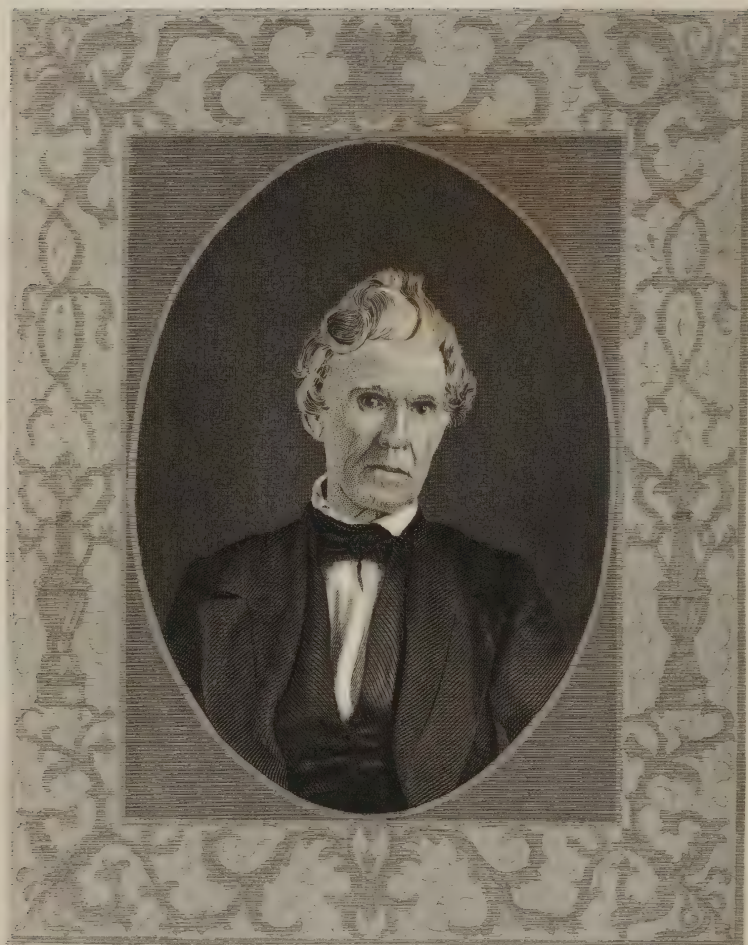
This is an excellent little volume, containing instructions of a pastor to his flock. The author, in a simple and effective manner, points out the way from impenitence to contrition for sin, and leads the inquirer to the only refuge, and then points out the narrow way which leads to heaven. The book is evangelical, and pungent in its appeals.

*Words in Earnest.* Including treatises on the social position and influence of cities. By Rev. W. W. Everts. *Young Men of Cities.* By Rev. J. W. Alexander, D.D. *The Theatre.* By Rev. W. W. Everts. *The Sabbath Day.* By Rev. G. B. Cheever, D.D. New-York; E. H. Fletcher.

This volume comprises four tracts for cities, delineating in a forcible manner the dangers to which youth are exposed and advocating the importance of mental improvement instead of resorting to amusements and vice. Finally youth are directed to true piety as the only sure safeguard against dissipation and ultimate ruin. The book ought to be in every family in the land.

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Portrait New York

*The late Hon. Porter Chen.*

## BIOGRAPHICAL SKETCH OF REV. PORTER CLAY.\*

BY AN EMINENT STATESMAN.

SEE ENGRAVING.

THE REVEREND PORTER CLAY, of the Baptist church, the fifth son of the Rev. John Clay of the same church, and Elizabeth Hudson his wife, was born in the Slashes, in Hanover county, Virginia, in March, 1779. His father died before his recollection, and during his tender infancy. His education was very imperfect, consisting of such instruction as he could obtain at the country schools in the neighborhood, at which he was taught to read, write and cipher. His mother intermarried a few years after the death of her husband, to Mr. Henry Watkins, her second husband. In the year 1792, Mr. Watkins and his family, including Porter Clay, removed to the State of Kentucky, and settled in the county of Woodford. Shortly after their arrival there, Porter was bound out as an apprentice to a cabinet maker in Lexington, for a term of years, to learn his trade. He served the whole term, with the exception of the last year, when falling out with his master, he left his service, but he had acquired a thorough knowledge of the business. Such, however, was his sense of justice, that he prevailed upon his brother Henry to accommodate with his master for the year which he had quitted his service, and the matter was amicably arranged by making an ample indemnity. From Lexington, he went to New-York, and served in some of the shops there as a journeyman workman, and afterwards returned and established himself in his trade in Lexington. He pursued it there for several years, with great industry, displaying much skill and neatness in the articles which he made. During that period he intermarried with Sophia Grosh, with whom he lived in great happiness during her life, and by whom he had three children.

Not liking the trade of a cabinet maker, he determined to abandon it and study the law. After having some time continued to study it, he obtained a license and engaged in the practice of the profession, which he pursued for several years creditably and with some success. He was, about the year 18—, appointed by Gov. Slaughter, Auditor of public accounts, a highly respectable office, and, in a pecuniary point of view, one of the best in the State. He discharged his duties with ability and fidelity. During his service in that office, he lost his wife, and again intermarried with Mrs. Elizabeth Hardin, the widow of the Hon. Martin D. Hardin, formerly a senator of the United States, who yet survives him.

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\* Our readers will recognize in the writer of this sketch, one of our most distinguished United States Senators, though his modesty would not allow his name to appear.—Ed.

After his second marriage, he continued in the office of Auditor, and, in right of his wife, occupied one of the best farms in Kentucky, in the neighborhood of Frankfort. But both of them becoming dissatisfied with their condition, they determined to sell the farm; he resigned his office of Auditor, and they removed and established themselves in Jackson in Illinois, whither the late Col. John Hardin, the son of the second Mrs. Clay, who so gallantly fought and fell at the battle of Buena Vista, had preceded them. Their removal was, perhaps, unfortunate, as by misfortune it led to the loss of all his property and some of hers. But at that he never repined, and bore it with the utmost resignation and Christian fortitude. He died in Arkansas, in February, 1850, having survived all his children, and having shortly before, witnessed the death of a most interesting and accomplished grand daughter, in the prime of life. An only grandson, Clay Taylor, of Missouri, remains behind him.

In early life, after he had grown up to manhood, Porter Clay appeared to be a confirmed Deist; but about the year 1814 or 1815, he became seriously and religiously inclined, was converted to Christianity, joined the Baptist church, and became a preacher of the Gospel. He was a member of the Baptist church at Frankfort, and, having had some controversy with another leading and influential member, he quit the church; but prior to his death he had the satisfaction to be restored to his membership, by its cordial and unanimous vote. He had the care of various congregations, from time to time, in the States of Illinois and Kentucky. He was a very popular preacher, and extremely esteemed and beloved by all his congregations, and by all who knew him. His style was not distinguished by any classic elegance, but it was by sound good sense, by fervent zeal, by great earnestness and sincerity, and by unaffected piety and devoutness. After he had been divested of all his property upon earth, and had not a cent remaining, his brother Henry offered him a residence and the means of support at Ashland; but he declined it, stating that he owed his service to God, and that his Maker, he had perfect confidence, would take care of him. Nor was he disappointed. His habits were temperate, and his wants few. These were amply supplied by the various congregations which from time to time he served. His health had been delicate and precarious for several years before his death, and he had repaired to Arkansas during the winter of 1849-50, under the hope of repairing it. There, amidst total strangers, he soon acquired their esteem and affectionate regard; they watched over him with care and tenderness, during his last illness, and upon his death, committed his remains to the grave, with profound respect and Christian decency. He died with the most perfect resignation, and in absolute confidence of obtaining an abode in the regions of bliss.



## AN INFIDEL IN INDIA.

THE Rev. J. Statham, an excellent Baptist minister in England, who was for some years a Missionary, in his "Indian Recollections" relates the following account, which is awfully illustrative of the folly of neglecting the Scriptures.

It was about the middle of July, after a most sultry day, when, unable to sleep, I had taken a turn backwards and forwards in the verandah of my dwelling at Gusserah, and was about to retire once more to seek repose, when my attention was engaged by an unusual noise at the ghaut before me, and presently I heard a gruff voice calling out, "House, a-hoy ! House, a-hoy !" Looking out, I inquired what was wanted ; when two sailors approached, and said, " Your honor, are you the minister that preaches in the place below ?" I said, " Yes, my good friend ; what is your pleasure with me ?" " Why, if your honor will just come and say a bit of prayer to our chief mate, it will be a charity, for he is sadly taken aback, and we don't think he'll ever get out of his berth again." " Did he request you to come for me ?" " No, your honor. He does nothing but groan, and rave about hell and such things : but the second mate thinks a bit of prayer or so would do him good." " Will not the morning be a better time to visit him, think ye ?" " Why, it may be he will not see the morning, we are thinking, your honor." " Well, then," said I, " it shall be as you wish ; I will go with you." In a few minutes I was seated in the stern of the captain's cutter, and six sturdy hands soon brought me alongside a large vessel at anchor in the middle of the stream. There was something peculiarly solemn and impressive in the scene : the time was midnight, all around was still and calm, save the rippling of the water, and the noise occasioned by the pacing of the watch on deck, and the heart-rending groans which were uttered by the sick man ; these at intervals had reached my ears during our way to the ship, and when I mounted the gangway, were very loud indeed. The second mate met me on the quarter-deck, and stated, that the chief mate was pronounced by the doctors to be in a dying condition ; and that, as his mind seemed to be in the most distressing state of alarm, he had sent for me at this unseasonable hour to see if any consolation could be administered to him. I told him that no time was unseasonable to me, and begged he would immediately conduct me to the dying man. For the sake of air, his cot was slung in the cuddy, and several persons surrounded it, apparently endeavoring to soothe his mind ; but, alas ! in vain. When informed who I was, he eagerly stretched forth his hand, and

grasping mine with strength, said, "Dear sir, pray for me; pray for me!" I begged him to be calm, and said, "I will pray for you, but let me beseech you not to waste your breath in vain exclamations and lamentations: pray for yourself; I will offer prayer—you must join with me." "Oh, no, sir, I cannot pray—my God! I never have prayed: no, sir, I never shall pray. I feel I cannot—I cannot—I am lost—I am lost; oh, that I had never been born!" I entreated him not to indulge in such a strain. I pointed out the value of the atoning blood of Christ: told him of the willingness of Jesus to save the vilest of the vile; told him of the dying thief; in short, all that I could possibly say to encourage a hope of salvation I did say; but he would still cry out, "Sir, this is not for me. I am lost! My father is in heaven. My mother will be there. I broke my father's heart. I despised their prayers, their counsel, and their entreaties, and now I cannot hope, I cannot hope." I began to read the Scriptures. He stopped me, saying, "Pray for me directly." I prayed; but, alas! every petition for mercy seemed only to aggravate his misery, and I could not proceed for his groans and cries. In this awful state he continued till about three o'clock in the morning, when he appeared to be more calm for about five minutes, during which period he seemed to listen very attentively to my words; but just as I was kneeling down to pray again, he started up in his cot, and looking fearfully around, grasped my hand with all the energy and convulsive power of a drowning man, and, wildly shrieking and falling backwards, expired in agony indescribable. What my feelings were, can be more easily conceived than told. I spoke seriously to all present on the vast importance of being prepared to die; pointed out the only means of salvation, and exhorted them to take warning how they despised the word of God, or the counsel of parents or friends. Just as I was leaving the ship, the captain, who had been sent for from some distance, arrived. He appeared to be much affected at the intelligence, and expressed his gratitude for my coming. From him I learned that the deceased was the son of pious parents, and had great talents, but, unfortunately, had in his youth become acquainted with a company of rich profligates, and had (by keeping pace with them in their extravagance) brought his parents nearly to ruin; and this had so preyed upon the mind of his father, that he died quite broken-hearted. The captain thought the infidel principles the son had imbibed, were the great source of sorrow, rather than the loss of property. The remains of this unhappy man were consigned to the house appointed for all living on the afternoon of the same day; and the address then given was the means, under the Divine blessing, of the reformation of one of the many persons who attended at the grave.

## MEMORIES OF THE BRITISH METROPOLIS.—No. III.

IN our last, we parted company with the reader in Pall Mall, near the house once occupied by the "blind old master of English verse." We forgot to mention when passing St. James' Palace, the two palatial edifices—Bridgewater House and Stafford House. The former is the town residence of the Earl of Ellesmere, whose rare collection of pictures by Caracci and other great painters, are so justly celebrated. The Chundos portrait of Shakspeare also enriches the picture gallery. Stafford House, the residence of the Duke of Sutherland, is also a most superb structure; it cost £200,000 in erection. Bridgewater House was built by Barry, the architect of the new Houses of Parliament. Lord Spencer's house, in St. James' Place, is most remarkable for the magnificent library it contains—it being singularly rich in rare and curious bibliography—almost unsurpassed indeed in this respect. The Vatican boasts of its treasured relics of centuries; but England possesses the collective resources of genius and learning. London has been styled the birth-place of genius—here the poet has sung his sweetest strains—the historian and philosopher solved the deep problems of truth—it was here a Milton produced the sublimest of all uninspired compositions—a Shakspeare portrayed with such masterly power, the workings of the human heart—here, too, ideal art has depicted in glowing colors and with startling effect, the images of the soul, and not least though last, the mighty minds of old, who have contended for the truth of a pure Christianity. We shall now briefly notice that venerable pile—Westminster Abbey. This imposing structure by Sebert, founded in the sixth century, is said to be on the ruins of a temple of Apollo, and was restored by Edgar in 969, and re-erected by Edward the Confessor 1065. He devoted one-tenth of his property to its erection: subsequent monarchs still further enriched the stately edifice, and Henry VII. added at the eastern extremity, the gorgeous chapel bearing his name. For elaborate richness of ornament, this beautiful chapel surpasses any specimen of the florid gothic in the world. The entire length of Westminster Abbey, measures five hundred and thirty feet, length of transept two hundred and fourteen feet, and the height nearly one hundred and fifty feet. This vast mausoleum—the final resting place of sovereigns, statesmen, poets, warriors and divines, presents an object of the most intense interest. The eastern end of the Abbey is surrounded by upwards of a dozen chapelries, and Henry the Seventh's chapel. Viewed from the western or grand entrance, the scene presented is one of most imposing



grandeur. The prodigious altitude of the groined roof, the magnitude of the arches, and the aerial loftiness of the vaulted aisles, all tend to impress the beholder with a feeling of religious awe and amazement. The numerous mural monuments and tombs so thickly clustered about the sacred enclosure, invest this renowned temple with rare attractions and interest. The 'Poets' Corner' is profusely studded with these shrines of genius; here may be seen the monuments to the memory of Shakspeare, Spenser, Ben Johnson, Chaucer, Milton, Cowper, Gay, Blain, Goldsmith, Dryden, Addison, and hosts of other illustrious names that have adorned the brightest pages of English history. In the centre of Henry the Seventh's chapel, are the magnificently decorated shrines, elaborately cut in brass, of the rival queens, Mary and Elizabeth, whose remains now repose peacefully side by side. As one gazes upon these mementoes of the departed, the heart is moved with sympathy for the hapless fate of the lovely and unfortunate victim of the fierce envy and ambition of her 'tyrannical' oppressor. The stalls of this magnificent chapel, are richly carved in oak; over which hang the ancient banners of the knights of the Bath, apparently ready to crumble to pieces from age. The gorgeous fret-work of the roof, so richly carved, baffles description; the whole must be seen to be duly appreciated. In the vicinity may also be seen the tombs of Edward the Confessor and his queen, Henry III, Edward I, and his wife Eleanor, Edward III, Richard II, Henry VII, Edward V, and the Duke of York, the two princes who were murdered in the Tower, Charles II, William III and Mary, George Villiers, Duke of Buckingham, Chatham, Halifax, Mansfield, Grattan, Canning, Pitt, Fox, Sheridan, Wilberforce, Monk, Duke of Albemarle, who restored the monarchy, and those who fought for it, Howe, Warren, Wolfe, Eyre, and Sir Cloudesley Shovel; also Handel, Busby, Kemble, Kneller, Camden Barrow, and others too numerous to be recited here.

Many an enchanted hour have we lingered within those cloistered aisles, listening with rapt and thrilling emotion to the solemn, swelling peals of the organ, as they reverberated among the lofty arches. Like all such edifices, Westminster Abbey is to be viewed to the greatest advantage by moonlight, or at twilight; it is then its mouldering, reverent, and dark walls, look most imposing and grand. During winter, when the afternoon service is performed in twilight, the central enclosure devoted to the purpose is lighted by long wax tapers, and the choristers, deacons and prebends, dressed in white robes, present a striking contrast with the deep shadows of the dim and lofty arches, and

"Those storied windows richly 'dight,  
Shedding a dim religious light."

It is then also that the grotesque effigies and sculptured busts there present a most startling effect, as seen dimly standing out from the walls. In a word, and that a borrowed one—we may sum up all by saying that in visiting this magnificent pile, the eye is astonished by the pomp of its architecture and the elaborate beauty of its sculptured detail.

It will be recollected that the coronation of the Sovereigns of England takes place within the Abbey, on which occasion it is splendidly decorated. The coronation chair is a rare specimen of the barbaric age, and was brought by Edward I. from Scotland, in 1296.

But we have omitted to mention Buckingham Palace, the Queen's metropolitan residence. This stately structure is of the Grecian order, and of truly royal dimensions. The grounds adjacent, comprise about forty acres, five of which are devoted to a lake. The eastern front of the Palace overlooks St. James' Park. This magnificent edifice was built under the auspices of George IV. in 1825. It was formerly called Arlington House, which was bought by the Duke of Buckingham, (the patron of Dryden.) The palace was not occupied as a royal residence till the accession of her present Majesty. In 1846 some additions were made in the east side, which cost £150,000. The chief rooms are—the Throne Room, having a marble frieze—the Green Drawing Room—the Sculpture Gallery and Library—the Ball Room, etc. The collection of paintings, principally of the Dutch and Flemish schools, collected by George IV. is very extensive, and of high merit. Returning through St. James' Park, we reach the Horse Guards, opposite to which is Whitehall Chapel, from one of the windows of which Charles First was led to the block—the equestrian statue of the ill-fated monarch still remains at Charing-Cross. Charing-Cross, derives its name from the ancient village of Charing, when the city of London was only a few miles in circumference. Northumberland House is situated at the junction of the Strand and Charing Cross. It is an immense structure, enclosed with a large court-yard. The National Gallery, in Trafalgar Square, contains the national pictures, mostly by the old masters. The collection was commenced by order of Parliament in 1824, with the purchase of the Angerstein Gallery, which cost £57,000. This collection comprised only thirty-eight pictures. Several other grants and purchases have been since added, the last of which consisted of one hundred and sixty-two pictures, known as the Vernon collection. These were presented to the nation by Mr. Vernon. Paintings by most of the great names in art, grace this superb collection. From Morley's Hotel, Trafalgar Square, may be seen the Nelson Monument, the statues, fountains, the fine portico of the National Gallery, St. Martin's church, Northumber-

land House, and statue of Charles the First, with the perspective view of Parliament street. The Treasury Buildings, Whitehall, a richly fronted edifice, are devoted to the several departments of the government service. Downing street contains the offices of the Privy Council, from which issue forth edicts and measures which sometimes shake the world. Downing street, in a word, bears the same relation in the politics to the British Empire, as Lombard street and the Bank of England do to its monetary affairs. Whitehall Chapel, to which we have already referred, was once the residence of Cardinal Woolsey. It formed part of the ancient Tudor Palace commenced by Henry the Eighth. The ceiling paintings on canvass, were painted abroad by Rubens, for £3,000. The whole Gothic pile was the residence of James the Second, but in 1698 a destructive fire destroyed all but that portion which now remains. It is here those regiments stationed at Knightsbridge Barracks attend Divine worship. Westminster Hall, one of the most spacious Gothic structures in the world, also formed part of a London Palace in the time of Edward the Confessor. Subsequent monarchs made their additions to this famous palace, but all that remains is the present magnificent hall, with its cloisters which communicated with the chapel of St. Stephen's, the name still occasionally given to the House of Commons. Westminster Hall is full of chronicles of the olden times. It has been the site of some of the most important judicial trials, and it has been graced with the presence of royalty, and witnessed many a sumptuous coronation banquet. The new Palace of Westminster next claims our attention. This immense and splendid pile of Gothic buildings presents one of the most triumphant specimens of modern art. The style of architecture is that of Henry the Eighth, from the design of Barry. From whatever position this sumptuous edifice is viewed, it presents a most imposing spectacle. The eye is dazzled with the profusion of its gorgeous decorations, and baffled in the attempt of measuring its vast dimensions. It presents the grandest aspect as seen from the river Thames. Its numerous pinnacles, and its rich Gothic fret-work, admirably comport with the elegant and lofty tower called the Victoria Tower. A palace of such extent as eight acres is naturally expected to afford; and upon the construction of which such vast sums have been expended, may well be expected to be the boast of the British Empire. The two legislative chambers—those of the Lords and Commons, are placed in the centre of the building, its other portions being occupied as porches, committee rooms, etc. The general public entrance is through Westminster Hall, up a flight of steps at its south end, into a square vaulted vestibule called St. Stephen's Porch, thence into the octagon hall to the



centre of the edifice. In this vicinity are long corridors and lobbies that connect the House of Peers with the House of Commons. These splendid approaches occupy altogether, about fifteen times the capacity of either house. The royal entrance (from the great tower at the south-west corner,) includes the Robing Room and other splendid apartments. One of the galleries measures 110 feet long. The interior of the House of Lords is very superb. The windows have colored devices, and the compartments are adorned with frescos illustrative of important events in English history. The Throne is gorgeously fitted up with tapestry superbly embroidered. The House of Commons is very beautiful, though less ornate. A wondrous pile is the Palace of Westminster, which seems to stand in proud rivalry with the ancient and majestic structure in its immediate vicinity—Westminster Abbey. The Victoria Tower reaches to 340 feet in height. What St. Peter's is to Old Rome, the new Palace of Westminster is to Old England, the exponent of her wealth, taste and skill. Crossing Vauxhall Bridge, the first object of interest that arrests our attention is Vauxhall. Vauxhall, or as it was originally called Fulkes' Hall, a name supposed to have descended from a distinguished Norman warrior in the reign of King John, who occupied and owned a manor on this site. During the Protectorate, the mansion was occupied by the well-known mechanical genius, Sir Samuel Morland. It was also at Vauxhall that the gay and gallant Duke of Monmouth, after his defeat at the battle of Sedgmoor, was met by a guard of soldiers, who conducted him to the Tower. The modern name of Vauxhall is associated with the gaieties of fashionable amusement: it is also rendered classic ground by the genius of Addison, Fielding, Goldsmith, Horace Walpole, and Madam D'Arblay. The glories of this place of resort have not yet passed away. It is beautifully laid out with shady vistas, lighted by a thousand variegated lamps, with sparkling fountains, and the joyous sounds of music and song. Evelyn, Pepys, and others refer to these celebrated gardens. Greene, the aeronaut, it will be remembered, made numerous ascents from this place. We recollect Vauxhall sandwiches were the thinnest we ever saw or tasted; it was the practice here also, never to give any change for any refreshments you might purchase at those far-famed gardens.

The ancient manor of Lambeth, even in its earliest associations, is replete with interest. It dates back about eight centuries, and has been the Arch-episcopal See, since the eleventh century. The expense of its erection was imposed by the Pope upon Archbishop Boniface, as a punishment for an offence he had committed against his holiness. The Lollards' Tower is rife with the melancholy story of the suffering followers

of Wickliffe. The great hall is beautifully decorated, and there is a noble collection of rare books: this library was founded in 1610. Monuments of Archbishop Laud, Parker, Latimer, Cranmer, etc., are here. Many celebrated councils were held at Lambeth palace.

Between Bank side and the south end of London Bridge, may yet be seen part of the walls of the renowned mansion of the Bishop of Winchester. It was originally built in 1107; and in the reign of bloody Mary, was occupied by Bishop Gardiner, the inhuman persecutor of the Protestants of that day. Here Dyer the poet and friend of Sir Philip Sydney lived and died. Here also the eccentric Sir Kenelm Digby wrote while imprisoned by the Parliament. One of the most interesting religious edifices of London, is St. Saviour's Church. It is of very remote antiquity, having been, in early times, the Priory of St. Mary Overy. Previous to the Norman conquest, it was founded by a maiden named Mary, the owner of a ferry across the Thames: its name is derived from the Saxon "over the Rhe," having been modernized to Overy. The edifice has been several times renewed, and once or twice rebuilt. It is cathedral-like in form and size, and very richly decorated. The most antique portion, and the most beautiful also, is the "Lady Chapel"—affording matchless specimens of the early English style, as well as the altar screen, with its profusion of exquisitely sculptured decorations, its graceful, slender pillars, and its beautiful groined roof. Besides its architectural beauties, the sacred edifice contains the relics of many of the illustrious dead. Here in 1397 Gower was married by William of Wykham, to his wife Alice, and here they both were buried. The monument of the father of English verse is still a conspicuous object. At this church was also celebrated the royal nuptials of James with the Lady Jane Beaufort: the subsequent fate of the hapless minstrel King of Scotland, is well known. In the reign of Queen Mary, the sanguinary commission for the trial of "heretics" was held here; and among the illustrious personages who pleaded their cause before this dreaded tribunal were the indomitable Bishop Hooper and John Rogers. Both, however, suffered martyrdom, one at Gloucester, the other at Smithfield. The most striking monument is that to the memory of the poet Gower: it is a rich Gothic shrine. The monument over the ashes of the amiable Bishop Launcelot Andrews, is in the Lady Chapel. The dramatist, Massinger, is buried in the churchyard: the quaint inscription reads:

1639—PHILIP MASSINGER, STRANGER.

Intimating that he was a non-parishoner. Another dramatist, Fletcher, also lies here; he was the son of a bishop, and died of the plague 1625.

Over the gateway of an ancient and dilapidated hostlery, on the east side of High street, Southwark, was to be seen till within the last twelve or fourteen years, the following inscription: "This is the Inne where Sir Geoffrey Chaucer, and the nine and twenty pilgrims laye, in their journey to Canterbury, anno 1383,"—the identical "Tabard Inne," immortalized by Chaucer, and whence the jovial troop of pilgrims sallied forth to perform their devotions at the shrine of *St. Thomas a Becket* at Canterbury Cathedral.

South-east of the London Bridge, once stood Bermondsey Abbey, founded in 1082. Within its walls the beautiful Katherine, widow of Henry V. sought an asylum from the cares of the world, and ultimately breathed her last: as did also Elizabeth Woodville, widow of Edward IV. Her memorable story—the tale of her romantic marriage, and the mysterious fate of her children in the Tower, and her own intrigues against Richard III. are well known. Crossing the Thames at London Bridge, the first object that attracts our notice is the monument—erected in memory of the great fire of London in 1666. It is a curious fact, that this great conflagration—supposed to have been caused through the sin of gluttony—commenced at Pudding Lane, in Cheapside, and ended at Pie Corner near the monument! As old London Bridge with its ancient chronicles has been usurped by that which now breasts the Thames, it is needless for us to linger over the historical associations of the past. These for the most part are not of the most pleasing description, for beneath its dark arches many a deed of crime has been perpetrated, while over its crowded houses might have been seen those disgusting evidences of cruelty and barbarianism in the long line of traitors' heads. Tower Hill is rife with many a mournful memory. It was here the wise and witty Sir Thomas Moore, the great Protector, Duke of Somerset, the accomplished Earl of Surrey, the lofty Strafford, the venerable Laud, the patriot Sidney, and the gay and graceful Duke of Monmouth, forfeited their lives, as well as numerous other distinguished personages, whose names figure prominently on the scroll of English history. Among a host of scarcely less illustrious personages who perished by the hand of the executioner on Tower Hill, may be mentioned Edward Plantagenet, Earl of Warwick, son of the false and perjured Clarence: the handsome and accomplished adventurer, Perkin Warbeck; the gallant Sir William Stanley, who placed the crown on the head of Henry the Seventh, on the field of Bosworth; the powerful Edward Stafford, Duke of Buckingham; Thos. Cromwell, Earl of Essex, the successor of Wolsey in the favor of Henry the Eighth; George Lord Rochford, brother of Anne Boleyn; Margaret, Countess



of Salisbury, mother of Cardinal Pole; the ambitious Lord Seymour of Sudeley, uncle to Edward the Sixth, and brother to the Protector Somerset; the turbulent John Dudley, Duke of Northumberland; Sir Thomas Wyatt; Lord Guildford Dudley, the husband of Lady Jane Grey; her father, Henry Grey, Duke of Suffolk; Thomas Howard, Duke of Norfolk, the ambitious lover of Mary Queen of Scots; the crafty visionary, Sir Henry Vane; William Howard, Earl of Stafford, condemned on the false evidence of Titus Oates; Sir John Fenwick; the gallant Charles Radcliffe, brother of the Earl of Derwentwater; and lastly, the infamous Simon Fraser, Lord Lovat.

But it is not entirely from the illustrious blood with which it has been drenched, that Tower Hill derives its interest. Here, at a cutler's stall, the assassin Felton purchased the knife which cut short the life of the mighty Buckingham; and here at the sign of "the Bull," died, in extreme poverty, the unfortunate dramatic poet, Thomas Otway!—"He died," says Dr. Johnson, "in a manner I am unwilling to mention. Having been compelled by his necessities to contract debts, and hunted, as is supposed, by the terriers of the law, he retired to a public-house on Tower Hill, where he is said to have died of want; or, as it is related by one of his biographers, by swallowing, after a long fast, a piece of bread which charity had supplied. He went out, as it is reported, almost naked, in the rage of hunger, and finding a gentleman in a neighboring coffee-house, asked him for a shilling; and Otway, going away bought a roll, and was choked with the first mouthful." Such, at the age of thirty-three, is said to have been the fate of "poor Otway," the author of "Venice Preserved."

Tower Hill is associated with a name scarcely less celebrated than that of Otway, that of a man of a widely different character and fortunes,—we allude to William Penn, the founder and legislator of Pennsylvania, who was born here on the 14th of October, 1664.

During the time that her husband was a prisoner in the Tower, we find Lady Raleigh fixing her residence on Tower Hill. The history of the Tower of London is too sanguine a record to be touched upon here. This ancient pile, once the bulwark of London, as well as the prison-house of its secret crimes, has been alternately the residence and prison of royal and noble personages for a thousand years.

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NOTHING is oftener falsified than truth, yet men admire only what resembles it, and even fiction can please only so far as it accords with it.

## THE BOOK OF JOB.

BY THE EDITOR.

THIS book receives its title from the person described in its pages. It has been questioned, however, by able scholars, whether the name Job refers to a real personage. That it does not, is maintained by Maimonides, Le Clerc, Michaelis, Semler, Stock and others. That Job was a real personage, is supported by Calmet, Heidegger, Spanheim, Moldenhawer, Schultens, Carpzof, Magee, Lowth, Kennicott, Hales, Taylor, and evangelical divines generally. The improbability that Satan would be represented as accusing Job, in the exordium, the inconsistency that God should permit such grievous temptations and sufferings to be experienced by a just man, and the artificial regularity of the numbers used in describing Job's possessions, are presented as proofs that the name does not indicate a real personage. On the other hand, the manner in which Job is spoken of by different inspired writers,\* and the fact that he is expressly mentioned as a real personage by various ancient historians, leave but little doubt that such a man existed. The learned Dr. Hales has shown by astronomical calculations, that Job's trial must have occurred 818 years after the deluge, 184 years before the birth of Abraham, 689 years before the exodus of the Israelites from Egypt, or B. C. 2337, (2130 of the common computation.) The fact that the exodus is not mentioned in the book of Job, nor the destruction of Sodom and Gomorrah, the great length of Job's life, the allusion to Zabianism, one of the most ancient superstitions, all the speakers using the Hebrew language, though Idumæans or Arabians, and other considerations, confirm the great antiquity of the poem, and all critics and commentators agree that it is the most ancient book extant. The scene of this composition is laid in Uz, which seems to have been Idumæa,† located between Egypt and Philistia.‡

The poem contains a description of a great sufferer. Though Job was a just man, he was lamentably afflicted with a loathsome disease, as well as with the loss of his property and friends. He was an Emir or Arabian prince of great wealth, authority and distinction, and probably his friends Eliphaz, Bildad and Zophar, were Emirs of important cities. It

\* See Ez. 14: 14.—James 5: 11, etc.

† Lam. 4: 21. ‡ See Jer. 25: 20.

is supposed, with considerable certainty, that the Patriarch had the Elephantiasis, or leprosy of the Arabians, which the ancient medical writer, Paul of Ægineta, characterized as a universal ulcer. It was named Elephantiasis by the Greeks, because it rendered the skin like that of an elephant, scabrous, dark colored, furrowed with tubercles, and extremely loathsome to the patient as well as to others. That good man seemed to be reduced to the lowest depths of human misery, and his situation furnished occasion for the most intense feeling, and the highest kind of poetic numbers. The remarkable unity and references from the peroration to the exordium, and to other parts of the composition, shows that the poem was evidently composed by a single author; but there is a difference of opinion in reference to the question who that author is. It must have been either Job himself or a contemporary. Had it been Moses as some suppose, there would undoubtedly have been frequent allusions to the customs, manners and history of the Israelites; but there is not one such reference. The grand object presented to our contemplation is the example of a devotedly pious man, suddenly precipitated from the highest pinnacle of prosperity to the greatest misery and ruin, yet sustaining his bereavement and sorrows with the most entire submission and complete resignation to the Divine will. The book is a kind of elegiac drama. Bishop Lowth says it is a dramatic poem, to some extent, as "the parties are introduced as speaking with great fidelity of character, and it deviates from strict historical accuracy for the sake of effect." But this is questioned by others. The book has been called by different critics a didactic, an ethic, an epic and a dramatic poem. It may have some of the qualities of all. It is unique in its character, differing in some respects from all the other specimens of poetry in the Scriptures. The circumstances under which it was composed are exciting in the highest degree. A mortal reduced suddenly from the highest state of prosperity, to the most abject misery imaginable—a man enduring without a murmur, apparently more than human nature could bear,—the powerful friends of this afflicted person visiting him for the avowed purpose of consoling him; but instead of imparting comfort, reproaching him and uttering unjust suspicions in reference to his motives—Job in his wretchedness, appealing to the Almighty, and the Eternal from his throne condescending to hold conversation with this subject of his government—all of these circumstances are adapted to produce the keenest feelings and the most sublime emotions. The power of life-like description exhibited here, is far superior to that of any other of the sacred poems. As we read we feel that we are in the midst of the wild sublimities of nature, where the lightnings play and the thunders roll.



We see the parched desert, and then the dashing, roaring, whirling tempest; we hear the tigers' growl and the lions' roar; we see nature in her simplest, roughest, and yet grandest forms. We seem to be grappling with the terrific war-horse, the monster *behemoth*, and the powerful leviathan—we are listening to the strange, wild music of nature. How vivid is Eliphaz' description of a vision of the night. Darkness surrounds him. He is alone on his bed. Suddenly a shuddering comes over him. A kind of indefinite shadow moves before him—he fears, trembles, every bone shakes. At length he perceives more distinctly, a spirit passing. His hair stands up. It is a form without marked outline—a messenger from another world, and then a still, small voice is heard, “How can man be more just than God, or mortal man more just than his Maker?” This is a masterly description, excelling even the great Milton's description of dark chaos. The whole poem is full of oriental rudeness, beauty and grandeur.

Elegiac as well as lyric poetry, was often accompanied by plaintive music. Some of the Psalms of David were sacred elegies, and their recital was doubtless accompanied by plaintive notes from his enchanting harp. The original recital of the book of Job, was not probably accompanied by either instrumental or vocal music, as the occasion did not seem to require it. Its metrical arrangement, however, is adapted to musical accompaniments.

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A GAY YOUNG WOMAN.—A young woman was devoted to the world. The love of dress reigned in her breast. Dress was her idol. The time for a fair was approaching, and she had a new garment in which she designed to attend its scenes of dissipation. Part of several preceding Sabbaths she had been employed in preparing some of her apparel, as she usually left this work for that sacred day. On Saturday evening before the fair she was not quite well; the next morning, however, she attended to some worldly business. In the evening of that profaned Sabbath she became ill, and soon sunk into a state of insensibility.—Thus she continued till Friday, the day of her anticipated pleasure; but on that day, about three o'clock, she expired, at the very time when she would probably have been in the fair, had not disease and death disappointed her expectations. Some time before she died the hair was shaven from her head; and she was then sufficiently sensible to say—“Not my hair, not my hair; I am tormented in my soul.”

## ANECDOTES OF REV. ABRAHAM BOOTH.

BY. REV. DR. BELCHER.

FEW names connected with the Baptist body, are more prominent, or more honorable than that of Abraham Booth, who died in London, in January, 1806. He was of very humble origin, and almost entirely self-taught; but from the period of his ordination at nineteen, till his death in his seventy-second year, he grew in acceptance and usefulness as a minister, in reputation as a counsellor, and esteem as an author. His first work, "The Reign of Grace," introduced him to the notice of the Rev. Henry Venn, a well known Episcopal clergyman, by whose agency he ultimately became for thirty-seven years a London pastor. He was unostentatious to such an extent, that he would never sit for his portrait, and prohibited any thing being said of him in his funeral sermon. It is true, that there was a degree of severity in his character and manner; but every year made him more esteemed on account of his piety, integrity and profound learning. The following anecdotes of him, some of which are original, will be interesting to the Christian reader.

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Mr. Booth was evidently a man of prayer, and duly estimated its importance. An eminent minister of this country visited England, and on his return said, that he had heard many ministers preach, but he had heard one minister *pray*. In this manner did he describe the public prayers of our friend. One Sabbath day, between the public services, one of the members of his church complained to him, that he did not profit by his preaching. His reply was, "My brother, I am not surprised by your statement, for I often wonder that any one can profit by my poor ministry, and can only account for my doing good, from the fact that many friends pray for me. Did you, my brother, pray this morning, that God would help you to profit by the services of the day?" The man honestly acknowledged that he had not; the worthy pastor affectionately and faithfully reasoned with him, proving that great spiritual blessings are only given in answer to prayer. The object desired was accomplished, he became a man of prayer, especially for his pastor, and never afterwards had occasion to renew his complaint.

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Equally remarkable was Mr. Booth, for a spirit of entire resignation to the Divine will. About four years before his own death, his beloved

wife was removed from earth to heaven. His friends were much struck with his calm and acquiescing spirit, and to one of them who expressed his surprise at the fact, he replied in this beautifully simple and touching manner:—

“ There is great reason for my composure and serenity. About twenty-three years ago, my wife had a severe lying-in, which so debilitated her, that we feared she would never recover her strength. Her indisposition continued about two years, which occasioned our removing so near to the meeting-house. Soon after the Lord was pleased to send the scarlet fever into the family; my wife and all were ill, except myself. Her faculties were deranged; and the Doctor said, ‘I fear, sir, your wife is not likely to recover.’ I attended them all, as well as I could. The Bible was then sweeter to me than ever; yea, when I could only snatch a few verses; and I well remember one solemn transaction. In the evening I retired for private prayer, and besought the Lord that I might feel an entire resignation to his will. When I arose from my knees, I felt peculiar satisfaction in the perfections of God; and had such full persuasion of his righteousness, his justice, his mercy, and love, that I lifted up my eyes to Heaven, and said, ‘I give my wife, my children, my all, to thee, O God!’ and if ever I prayed in my life, I prayed at that time. Seeing then he has given her to me for twenty-three years, in answer to prayer, dare I murmur now? God forbid!”

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This same spirit, as well as his cordial attachment to the Gospel, appears in the following extract from his will:—Being firmly persuaded that those doctrines which have constituted the grand subject of my public ministry for a long course of years, are divine truths; being deeply sensible that all I have, and all I own, are the Lord’s, and entirely at his disposal; and being perfectly satisfied that his dominion is perfectly wise and righteous,—I, in the anticipation of my departing moment, cheerfully commend my immortal spirit into his hands, in expectation of everlasting life, as the gift of sovereign grace, through the medium of Jesus Christ; and my body I resign to the care of Providence in the silent grave, with a pleasing hope of its being raised again at the last day, in a state of perpetual vigor, beauty and glory.”

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So, during his last illness, he said, “I am in good hands. I think I am more afraid of dishonoring God by impatience, than I am afraid of death;” adding, “I must go to Christ as a poor sinner, a poor grey-headed sinner; I can go no other way.”



We have already remarked that Mr. Booth had somewhat of severity in his character. Children never crowded round him, nor jumped on his knee; and even his brethren in the ministry generally approached him with a reverential mien. When he gave reproof, he meant it to be felt, and he generally succeeded in his object. The Rev. W. Shenstone, a London minister, who died a few years since, told us that soon after he entered on his pastoral duties in that city, he had occasion one morning to call on Mr. Booth, when the conversation turned on a fire which had occurred the previous night. Mr. Booth related the circumstances of the calamity as they had been told to him; the young minister ventured to correct a mistake, by saying that he was passing the spot as St. Paul's struck eleven, and that at that instant he saw the flames break out. Mr. Booth looked at him, as though both surprised and displeased, and said, "What, sir, you, a young minister, in London streets at eleven o'clock at night! Why, sir, if I were to come home between eleven and twelve o'clock, my wife and daughters would ask with wonder, 'Sir, where have you been?'" Mr. Shenstone said that the effect of the reproof had been such that during his ministry of more than thirty years he had not been from home at a late hour on more than three or four occasions, and those extraordinary ones.

It will be readily believed that this eminent minister would be very exact in his plans. He was exceedingly opposed to long services, especially on public occasions; always remarking, "When weariness begins, devotion ends." Many an ordination would be shortened an hour or more when he was present.

To pulpit drollery Mr. Booth was a determined enemy. After a sermon of this character, he remarked to a brother, "Were that sermon to be printed, and were I applied to for a title, I would call it 'Damnation, a farce,' adding, from Young:—

"If angel's tremble, 'tis at such a sight:  
More struck with grief or wonder who can tell?"

No feature in the character of this excellent man was more striking than his disinterestedness. At that time it was common when a Christian man made his will, to leave a legacy to his pastor. Whenever Mr. Booth knew that this was intended to be done, he would if possible prevent it; and once, when a large sum was thus unexpectedly left to him, he called together the family and relatives of his deceased friend, and divided every penny of it among them.

May we improve by the examples of such men; may we imitate their faith and patience, and follow them as they followed Christ.

## THE PASTOR'S PAGE.

MINISTERIAL PRAYER.—The spirit of prayer, my brethren will allow me to say, is an indispensable prerequisite in our hearts. Let us begin there, and we shall begin at the right point; for prayer is intimately connected with pleasure and success in all our work, and it has a special and a divinely-ordained tendency to carry us forward to such an end as we desire. As it gained battles for Israel of old, and discomfited whole armies of adversaries, so it will win souls for us, and confound, by an unseen influence, the machinations of our foes. This will fit and furnish us for every department of our multitudinous labors.

DR. G. REDFORD.

PULPIT ELOQUENCE.—True eloquence is not, as some suppose, to be judged of by excitement, but rather by impression. No kind of eloquence will ever *much* or *long*, tell in the pulpit, but that which arises from feeling; but feeling is always eloquent. Little is to be done by fine words, and made-up gestures, and studied action, and start and stare theatric. What did affectation ever do? What made Whitefield? What made Spencer? Grace and nature; not grace without nature, nor nature without grace; but what can withstand the attraction of both?

W. JAY.

EFFECTIVE PREACHING.—Mr. Dod, of whom an account is furnished in Clarke's "Thirty-two English Divines," published in 1677, was very evangelical, striving first to make men see their lost condition clearly, and to be convinced of it, saying, sense of misery was a good step to the remedy. And, then, largely and excellently opening the promises, and the grace of God in Christ, according to the Gospel; looking at that as the most effective preaching. "Some," says he, "labor still to keep men under terrors, and load them with threatenings, lest they should not be humbled enough; but the *Gospel* works true humiliation, not the *law*. It arises from sense of sin and misery, joined with hope of mercy. The damned have terror and sense of misery enough, but that doth not humble them."

A CONSIDERABLE MISTAKE.—A young minister, who was about to preach, was asked whether he did not wish to *retire* before he went into the pulpit. "No," said he, "I am charged and primed." He was *primed*, indeed, but not *charged*—when he went off it was only a flash in the pan.

W. JAY.

## WHERE ARE YOU GOING, MOTHER?

BY THE EDITOR.\*

SAY—whither are you going,  
Dear mother? will you stay?  
The chilly winds are blowing,  
And rugged is the way.  
Your feeble limbs are trembling,  
Your countenance is pale,  
And very much resembling  
A pilgrim in death's vale.

'Tis true, my child. I'm weary,  
And faintly pass along,  
The way is somewhat dreary,  
And seems so very long!  
But O the thought—how cheering!  
I'm on my journey home,  
I see the light now peering,  
From Father's splendid dome.

O mother, billows roaring,  
Are dashing at your feet;  
The deep, dark waters pouring,  
I fear you cannot meet:  
The King of terrors, yonder,  
Is waiting for his prey;  
O will you stop and ponder,  
Upon these dangers, say?

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\* These lines were penned while mourning the departure of a dear parent, who died June 18, 1851, enjoying an unusual degree of the divine presence. Her faith approached almost to assurance.



A thousand Jordan's rushing,  
Across the way, my child,  
Tartarus' flames all gushing,  
Or fiends, infuriate, wild,  
Cannot detain me passing,  
Through yonder gloomy vale,  
For joys, beyond, surpassing,  
All thought, I soon shall hail!

I have a Guide to lead me,  
I'll fearless stem the tide,  
For He will there precede me,  
Or linger by my side.  
I cannot stay, I'm going  
Across the dark abyss,  
Where peace forever flowing  
Imparts eternal bliss.

Farewell, dear child, I'm starting,  
I see my Father's smile,  
Though sad the pain of parting,  
'Tis only for a while.  
Farewell, dear friends, surviving,  
Adieu to earthly joy;  
How soon shall I, arriving,  
Join yonder bright convoy!

I see dear mother gliding,  
Across the awful deep!  
Her bark, her Father's guiding,  
Where she no more shall weep.  
Arrived, I see her walking  
The brilliant streets of gold,  
O! with dear friends she's talking,  
Of splendors—bliss untold.

# Monthly Record

## ANNIVERSARIES.

SOUTHERN BAPTIST BIENNIAL CONVENTION.—This body assembled in the First Baptist Church, Nashville, Tenn., May 10. Rev. R. B. C. Howell, D.D., in the chair. One of the leading subjects of discussion was the expediency of forming a Southern Bible Society. It was finally decided to form one, and locate its board at Nashville. It was decided to circulate our present English version of the scriptures until a better one can be furnished. From the report of the Secretary of the Foreign Mission Board, (Rev. J. B. Taylor,) we learn that there was a

|                                                       |            |
|-------------------------------------------------------|------------|
| Balance in the Treasury at the close of last year, of | \$4,181 39 |
| Collected since                                       | 21,789 01  |

|                          |             |
|--------------------------|-------------|
| Total                    | \$25,960 40 |
| Expended during the year | \$14,100 05 |

|                         |             |
|-------------------------|-------------|
| Balance in the Treasury | \$11,870 35 |
|-------------------------|-------------|

The most of the balance, however, will be required within a short time for new missions in Africa, and the mission at Shanghai. The receipts have diminished as compared with the last year, and amount to an average of only about five cents for each Baptist in the South.

The Board has employed but three regular agents: Eli Ball, in Georgia and Alabama; W. M. Farrar in Mississippi; and Rev. Mr. Kinbrough in Tennessee. The present periodicals of the Board—the Missionary Journal, and the Commission—will be discontinued, and a new work, the “Home and Foreign Missionary Journal,” will take their place. Fifty-two thousand copies of scriptures and tracts have been distributed at Canton, and twenty thousand at Shanghai.

The report of the Treasurer was then read; showing the total receipts for the two years, from 4th April, 1849, to the 4th April, 1851, to be \$44,805 65; of which \$21,789 01, was received during the last year.

From the report of the Secretary of the Domestic Board, (R. Holman,) we learn that fifty persons have been employed by the Board as preachers and agents. There are 125 stations supplied with preaching. During the past year 4,150 discourses were delivered at these stations. During the year 450 persons have been converted and baptized; 160 others professed religion; 15 new churches organized, 10 meeting houses completed, and nine others commenced. The receipts

|                                                 |             |
|-------------------------------------------------|-------------|
| For the year ending the 1st of April last, were | \$12,176 16 |
| Balance on hand at the close of last year       | 1,746 69    |

|          |             |
|----------|-------------|
| Total    | \$13,922 85 |
| Expended | 10,916 85   |

|                 |          |
|-----------------|----------|
| Balance on hand | 3,006 00 |
|-----------------|----------|

Sermons were preached by Drs. Jeter, Reynolds, and Fuller. The officers elected for the ensuing year are for

*President*—R. B. C. Howell, D.D.

*Vice Presidents*—Rev. Messrs. Buck, Fuller, and Reynolds.

*Secretaries*—Rev. Mr. Crane, of Miss., and Mr. Crane, of Va.

*Treasurer*—Dr. Mendenhall, of Charleston, S. C.

**AMERICAN BAPTIST MISSIONARY UNION.**—This body assembled in Boston, Mass., in May. The Board of Managers met at the Bowdoin Square Church on Tuesday morning, May 13, Hon. Ira Harris, of N. Y., in the chair. After the transaction of some business of minor importance, R. E. Eddy, Esq., the Treasurer, Rev. S. Peck and Rev. E. Bright, the Secretaries, read abstracts of their reports, from which it appears that one of the Managers, Rev. Alfred Bennett, and two missionaries of the Board, (Rev. Adoniram Judson, D.D., and Mrs. Mary A. Slater) have deceased during the past year.

*Receipts and Expenditures.*—The receipts for the year ending March 31, 1851, have been \$120,826 35, and the expenditures \$118,873 58, leaving a balance of \$1,952 77, with which the debt existing April 1, 1850, has been reduced to \$19,548 32. Of the receipts, \$14,750 were grants from the American and Foreign Bible Society, \$1,000 from the American Bible Union, \$3,000 from the American Tract Society, \$50 from the American Baptist Publication Society, and \$4,000 from the United States Government for the civilization of the Indians.

*Publications.*—Of the thirty-sixth Annual Report, 3,000 copies have been issued. An abstract of the report was circulated in the Magazine. The monthly issue of the Missionary Magazine has been 5,250 copies, and of the Macedonian 30,000.

*Agencies.*—The amount of labor performed by agents during the year, including special and temporary appointments, has been equivalent to that of nine men for about eleven months each.

*Missionary Appointments.*—Two missionaries and seven female assistant missionaries have been commissioned during the year: Dr. and Mrs. Dawson to the Ava Mission; Mrs. Ward, Mrs. Whiting, and Miss M. S. Shaw to the Assam Mission; Mrs. Ashmore to the Siam Mission; Mrs. Thomas to the Tavoy Mission; Miss E. P. Gookin to the Shawanee Mission; and Mr. W. T. Biddle to one of the Asiatic missions not yet designated.

*Maulmain Burman Mission.*—Two stations; seven missionaries, one a printer, eight female assistants; twelve native assistants.

Mr. and Mrs. Howard arrived in this country in August; Mrs. Judson is shortly expected. Mr. and Mrs. Haswell expect to leave for Maulmain before the close of the year. Mr. and Mrs. Wade arrived at Maulmain in January. The health of Mr. Stilson is imperfectly restored.

The Mission report two churches, besides the English, and seven baptisms; whole number of members 193. There are nine stated preaching places. The boarding and day schools are in a prosperous state; number of schools seven, and of pupils 311. 45,450 copies of books and tracts have been printed, making 4,154,400 pages. Total of pages from the beginning 96,740,637. The



printing of the English and Burmese part of the dictionary compiled by Dr. Judson, was completed in January, and of the Sgau New Testament revised by Mr. Mason, in July preceding. Liberal contributions have been made to the Mission by the Maulmain Missionary Society, London Religious Tract Society and residents at Maulmain.

*Maulmain Karen Mission.*—1 station, 13 out-stations; 3 missionaries, 5 female assistants; 27 native assistants. Miss Wright joined the Mission in March, 1850; Mr. and Mrs. Vinton returned in January last. The connection of Mr. and Mrs. Binney has been closed at his request, in consequence of Mrs. B's. continued illness. Ten churches have received sixty-one members by baptism, making 820. The two Rangoon churches as last reported, contained 861 members; total in twelve churches 1,681.

*Tavoy Karen Mission.*—2 stations, 14 out-stations; 6 missionaries and 6 female assistants; 19 native assistants. Mr. and Mrs. Benjamin have removed to Mergui; Mr. and Mrs. Thomas, who sailed from this country in October, are to reside at Tavoy. Mr. and Mrs. Mason were also to resume their residence there; Mrs. Brayton arrived at Mergui in April of last year. Mr. Bennett has been employed at Maulmain a part of the year, in charge of the printing department. The missionaries report forty-seven added to the churches by baptism. Present number in thirteen churches about 975. The number of pages printed in 1850, 784,780.

*Arracan Mission.*—2 stations, 2 out-stations; 4 missionaries and 4 female assistants; 8 native assistants. Mr. and Mrs. Ingalls, now in this country, return to Akyab by the earliest opportunity. Messrs. Knapp and Campbell arrived in March, 1850. The former has entered into labor among the Kemees; Mr. Campbell is stationed at Kyouk Phyoo. Four converts have been added to the Akyab church. The church at Cruda numbers ten or twelve members. Whole number in two churches 55.

*Sandoway Mission.*—1 station, 44 out-stations; 3 missionaries and 2 female assistants; 48 native assistants, including 6 ordained preachers and 5 Pwo assistants. The two annual meetings held at Ongkyoung in 1849 and 1850, were of great interest. At the first, forty churches were represented, to which the addition of members by baptism had been 224, net increase 216: at the last forty-four churches, including the eight in Arracan; baptized 529, besides 100 or more near Pantanau. Total baptisms more than 773; whole number of members about 5,000. At this meeting four preachers, one a Pwo, were ordained to the ministry, and a Home Mission Society was constituted.

*Mission to Siam.*—1 station and 2 out stations; 4 missionaries and 4 female assistants; 5 Chinese assistants. Mr. and Mrs. Ashmore sailed for Siam in August. The Chinese church received by baptism four members; two died present number thirty-five. The revision and printing of the third edition of the Siamese New Testament, was completed. Whole number of pages printed, 418,120. Since the opening of the present year, a calamitous fire has desolated the Mission premises, consuming the property of the Mission and of the missionaries to the estimated amount of about \$10,000.

*Hongkong Mission.*—1 station and 4 out-stations; 2 missionaries; 4 native assistants. Preaching has been maintained at the station, and generally at the out-stations on the Sabbath and other occasions. At Lung-chiu, a chapel is nearly finished.

*Ningpo Mission.*—1 station; 3 missionaries and 3 female assistants; 2 native assistants. Mr. Goddard has nearly completed the translation of Exodus. 13,800 copies of the book of Genesis have been published, and also three tracts. No report of medical operations is received. Two persons have been baptized, and one, lately deceased, left evidence that she was a sincere disciple. Number of the church, ten.

*Mission to Assam.*—3 stations; 8 missionaries, 1 a printer, 9 female assistants; 2 native assistants. Messrs. Bronson, Whiting and Ward, and their wives, and Mrs. Cutter, arrived at Calcutta, Feb. 20, and ere this, have probably arrived at their stations. There has been a demand for books and tracts, people coming twenty or thirty miles in quest of them.

*Teloogoos.*—1 station, 2 missionaries and 2 female assistants; 1 native assistant. The labors of Mr. Day were interrupted for two months by a dangerous illness, but he has been able to resume his work. Mr. and Mrs. Jewett have made good progress in acquiring the language, and Mr. J. has commenced preaching. The aspect of the mission is more encouraging than ever. Two persons have been hopefully converted, and there have been several inquirers.

*Mission to the Bassas.*—2 stations; 2 female assistants; 4 native assistants. The mission has continued in charge of the native assistants. The church has received three members, two of them natives. Present number, twenty-three. The mission needs immediate re-inforcement.

*Mission to France.*—11 stations, 8 or more out-stations, with about fifty places of stated preaching; 2 missionaries, and 2 female assistants; 21 native preachers and assistants. In the northern department, the labors of the mission have been prosecuted with diligence and success. A commodious and substantial chapel has been dedicated at Chauny. Six converts have been baptized in Paris, and a church constituted there. At Douai, four pious and capable young men are studying for the work of the ministry. There have been added to them forty-nine by baptism, five by letter; excluded, fifteen, died, one, emigrated, thirty-five; present number, 187. There are also reported fifty-five candidates for baptism, and eighty-eight "well disposed." In the south eastern department, Dr. Devan has met in Lyons with much opposition and many trials. A church has been constituted consisting of ten members. The church at St. Etienne has had trials within and without, three members have been excinded. Yet it has been sustained, and nineteen have been added, making its present number thirty-two, and there are two or three candidates for baptism. Total number of baptisms in the south eastern department, twenty-six; members in two churches, forty-two.

*Mission to Germany.*—36 stations, with over 60 places of stated preaching: 3 missionaries, 31 other native preachers and assistants, with numerous colporteurs, &c. The church at Hamburg received upwards of eighty members the

first seven months of last year. It has twelve preaching stations regularly supplied; two colporteurs are engaged in circulating the Scriptures among seamen; a Female Missionary Union circulated in five months about 10,000 tracts and 600 Bibles, and other evangelical works are abundant. From all parts of the field favorable tidings are received. Sixty missionaries and colporteurs, and hundreds of tract distributors and Sabbath school teachers are busied in spreading the truth. Nearly 50,000 copies of the Scriptures and 1,400,000 tracts have been circulated in two years. Christians in Great Britain have contributed about £800 towards paying a debt of £2000. incurred by the mission in building chapels. In Mecklenburg, persecution has been commenced, and it is apprehended that other governments may follow. In Prussia, except a greater strictness of the police, and obstructions to the sale of Bibles, the government has not interfered with the freedom of the churches. These have generally enjoyed prosperity; some have been greatly blessed. The net increase of the Prussian churches is 393, whole number of members in all Germany is stated to be 2917, not including churches in Denmark connected with the mission, from which we have no intelligence.

*Mission to Greece.*—2 stations; 2 missionaries and 3 female assistants. Mrs. Buel, now in this country, returns to the mission the ensuing month. Mr. Arnold was absent in Lombardy three months to recruit his health. His Greek congregation on Sabbaths has been fluctuating. At the Piræus, Mr. Buel's labors have been continued as usual. He has few hearers, but the number is increasing, and one convert has been added to the little church.

*Mission to the Ojibwas.*—2 stations and 1 out-station; 2 missionaries and 1 female assistant; 1 native assistant. The church has excluded two members. Present number twenty-six, exclusive of those at Michipicoton, not reported.

*Mission to the Ottawas in Michigan.*—1 station; 1 missionary. Report of the year not received.

*Shawanoë Mission.*—3 stations; 3 missionaries and 5 female assistants; 3 native assistants. Four have been received, and four excluded by the church, leaving the number as last year, thirty-four. Nine have been added to the church, two excluded, and one deceased; present number, sixty-four.

*Mission to the Cherokees.*—5 stations; 7 out-stations; 3 missionaries, 1 a teacher, 1 a printer, 3 female assistants, 6 native preachers. Ninety-nine persons have been added to the churches. The whole number is not reported, but is estimated at from 1200 to 1300.

*Recapitulation.*—The Board have now in charge 18 missions—10 in Asia, 1 in Africa, 3 in Europe, and four among the North American Indians. Connected with these missions, are 77 stations and 164 out-stations,—119 missionaries and assistants, of whom 54 are preachers, 192 native preachers and assistants, 154 churches, 5 schools for native preachers, 18 boarding and normal schools, and 75 day schools, with 2100 pupils, and 5 printing establishments, at which, exclusive of work at other stations, there have been printed the past year 6,131, 300 pp. The accessions to the churches by baptism within the year, as far as reported, were 1563. Whole number of members more than 12,700.



A valuable paper was read by Rev. S. Peck, embracing a retrospect of our Missions; and another by Rev. E. Bright, on the prospect of supplying the Missions with missionaries. On Wednesday, a spirited discussion took place upon the subject of reducing the salaries of the Secretaries from \$1500 to \$1200 per annum—and it was finally decided that they should remain as they have been. In the evening, thrilling addresses were made by Rev. Mr. Howard, of the Maulmain Mission; Rev. L. Ingalls, of Arracan; Rev. Mr. Haswell, of Maulmain; and Rev. J. G. Binney, recently returned from Burmah.

The regular Anniversary of the Am. Baptist Missionary Union occurred on Thursday, May 15. The reports of the several committees were ably discussed during the day and evening. Rev. Wm. Hague, D.D., preached the annual sermon at the Tremont Temple—tracing the leading features in the life of Dr. Judson. All the exercises were harmonious and interesting. On Friday, the Union adjourned, to meet next year at Pittsburgh, Pa. Rev. V. R. Hotchkiss, of Buffalo, is to preach the annual sermon—Rev. R. Turnbull, his alternate. The following Officers were elected:—

*President*—Hon. George N. Briggs.

*Vice Presidents*—B. T. Welch, D.D., of Brooklyn, N.Y.; Elisha Tucker, D.D., of Chicago, Ill.

*Recording Secretary*—Rev. Wm. H. Shailer, of Brookline, Mass.

#### BOARD OF MANAGERS.

*Clergymen*—L. B. Allen, North Yarmouth, Me.; E. B. Smith, New Hampton, N.H.; D. Sharp, Boston, Mass.; H. Jackson, Newport, R.I.; Robert Turnbull, Hartford, Ct.; Alonzo Wheelock, Elbridge, N.Y.; C. G. Sommers, N.York; Orrin Dodge, Ballston Spa, N.Y.; William Hague, Newark, N.J.; H. I. Parker, Burlington, Vt.; Howard Malcom, Philadelphia, Pa.; Thomas Winter, Roxborough, Pa.; S. B. Page, Norwalk, O.; H. G. Weston, Peoria, Ill.; J. A. B. Stone, Kalamazoo, Mich.; William Rollinson, Racine, Wis.

*Laymen*—T. J. Harris, Claremont, N.H.; J. C. White, Bangor, Me.; M. Shepard, Salem, Mass.; Lewis Jones, Boston, Mass.; N. H. Bottum, Shaftsbury, Vt.; George Lovis, Hartford, Ct.; J. F. Rathbone, Albany, N.Y.; J. P. Crozer, Marcus Hook, Pa.; J. M. Hoyt, Cleaveland, O.

The New Board met Friday, P.M., and evening, and elected the following Officers:—

*Executive Committee*—Baron Stow, Joseph W. Parker, William H. Shailer, H. J. Ripley, R. H. Neale, Heman Lincoln, S. G. Shipley, J. W. Converse, B. Smith.

*Corresponding Secretary for Foreign Department*—Solomon Peck.

*Corresponding Secretary for Home Department*—E. Bright, jr.

*Treasurer*—R. E. Eddy.

*Auditors*—Charles D. Gould, Joshua Loring.

NEW-YORK BAPTIST ASSOCIATION.—The Sixty-first Anniversary of this body occurred in the First Bap. Mariner's Church in this city, May 27, 1851. The opening sermon was preached by Rev. J. S. Ladd, of Sag Harbor. The increase by baptisms during the year has been 239. Rev. W. S. Clapp, Rev. Z. Grenell,

and Rev. Mr. Lillie, preached excellent sermons. Rev. J. W. Sarles prepared the circular letter, which was admired. The delegation was large, and the deliberations harmonious and very pleasant. The Association adjourned to meet next year with the church at Greenport, L.I. Rev. J. S. Backus is to preach the introductory sermon; Rev. S. Wills on Domestic Missions; and Rev. J. R. Stone is to write the circular letter. S. H. Cone, D.D., Moderator; Rev. Messrs. S. White and W. S. Clapp, Secretaries.

**VALPARAISO—Earthquake.**—The severest shock since 1822, when the whole city was destroyed, was experienced April 2. A severe trembling of the earth, of fifteen seconds duration, prolonged less violently to two minutes, has in so short a time destroyed several hundred dwellings. It is a remarkable fact, that not an individual was killed or seriously injured. The loss of property is estimated at about one million dollars. Great damage has been done in Santiago and other towns.

**GREAT FIRE AT SAN FRANCISCO—Earthquake.**—Another disastrous fire occurred at that ill-fated city, May 3, destroying property, it is estimated, to the amount of from \$10,000,000 to \$15,000,000—demolishing the largest and best portion of the city: but, by the wonderful activity of the people, three hundred buildings were erected on the burned district, and occupied, in ten days. The mining operations are still prosperously carried on. There was a severe shock of an earthquake, May 15, causing the greatest consternation, and threatening to engulf the city. A great fire has occurred at Stockton, destroying property to the amount of from \$1,000,000 to \$2,000,000.

**THE KAFFIR WAR IN AFRICA.**—Advices, dated April 12, state that the natives are gaining upon the British—and the worst fears on the part of the English are entertained as to the result.

### MISSIONARY INTELLIGENCE.

**SAD INTELLIGENCE.**—The Missionary Magazine informs us that the buildings and property of the Am. Bap. Mission at Bangkok, Siam, were destroyed by fire on the 4th of January last. "The fire originated in a native house a few rods distant, and spread with such rapidity, that very few articles could be saved. The printing-office and stock, the bindery and type-foundry, libraries, and nearly all the personal effects of the missionaries, were consumed. The greater part of the second edition of the New Testament was lost, and it was difficult to procure copies enough to conduct the ordinary Sabbath worship. The total loss was not less than ten thousand dollars, and probably is considerably more. The missionaries were received into the residence of Senor Marcellino de Arango Rosa, the Portuguese Consul, and met with much attention and kindness from others. Mr. Chandler will return to this city as soon as possible to make arrangements for repairing the loss."

### LITERARY ITEMS.

**TENNESSEE BAPTIST.**—This paper has recently been enlarged and improved. Its new heading is good. Bro. Graves—Carry out your motto. You are able to do it, and I have no doubt you will.

**THE BAPTIST BANNER.**—This paper, we notice, has recently taken a new name, and will hereafter be called "The Western Recorder." It has also been enlarged and improved. It is published at Louisville, Ky., and is conducted with ability by Brethren J. L. Waller, R. L. Thurman, and A. W. La Rue.

**THE SOUTHERN BAPTIST.**—The late editor of this paper, B. C. Pressley, has become editor of a daily paper in Charleston, S.C., and the "Baptist" is to be edited hereafter by Brethren Kendrick and Winkler. We are sorry to lose Bro. Pressley from the *religious* editorial fraternity; and we regret that he is to raise the standard of revolt to our blessed Union, by advocating secession on the part of the South.

### LITERARY INTELLIGENCE.

**NEW TRANSLATION OF THE BIBLE.**—We notice in the New-York Recorder of June 18th, an announcement that Rev. Dr. Conant, of Rochester University, is preparing a translation of the Sacred Scriptures, with brief notes. The work is to be published by Lewis Colby, of this city, in parts. The first part is to go to press late in Autumn. Dr. Conant stands high as a philologist in this country and in Europe, and is competent for the work. We understand that he is corresponding with the first biblical scholars in this and other countries upon the subject, and we have no doubt that the work will be worthy the attention of scholars as well as of the common reader. We understand that Dr. C. intends to adapt the translation and the notes to all minds. While they are to be critical, they are to be presented in plain English, so as to be adapted to the masses as well as to the learned few. We approve of the manner in which this project is started. It is to be published entirely by private enterprise, and no drafts are to be made upon our churches for aid in the undertaking. When the work shall appear, it will, like previous translations, stand upon its own merits. We should have been better pleased, in some respects, if other denominations could have had equal influence with our own, in its preparation; but we have full confidence in Dr. C.'s scholarship; and we understand that he is corresponding with the best philologists of the age, irrespective of the denominations to which they belong.

### SCIENTIFIC INTELLIGENCE.

**EARLY INHABITANTS OF AMERICA.**—Two human skulls have been found in a bed of marl in Ohio, which are, supposed, by indications surrounding them, to be two thousand years old—showing that this country was inhabited before the Christian era.

**CRYSTALIZED MINERALS.**—M. Eoelmen, of Sevres, has produced precious stones of different kinds by dissolving alum, zinc, magnesia, oxydes of iron and chrome, in boric acid. He has thus obtained brilliant rubies from two to three millimetres in length, and as thick as a grain of corn.

Mr. Paine, of Worcester, of *water-gas* notoriety, has now invented, it is said, a method of catalyzing the oxygen of the atmosphere, and rendering it highly luminous, at a mere nominal expense.



**MOST ANCIENT STRATA FORMING THE CRUST OF THIS GLOBE.**—Near Lake Superior, strata of rocks have been discovered in which there are no organic remains. Prof. Agassiz supposes that they are the most ancient strata in the crust of the earth, having been formed before the existence of animal life. This is a suitable starting point for geologists.

**THE PENDULUM.**—A gentleman at Dundee, who has tried the pendulum experiment, states that it does not show the rotation of the earth, but that it tends to the magnetic meridian. He states also, that a scientific friend has come to a similar conclusion.

### MINISTERIAL CHANGES.

Rev. H. Bromley, of Willimantic, Ct., has become pastor of the Bap. church, East Killingly, Ct. Rev. A. Williams, of Painesville, Ohio, has become pastor of the Bap. ch., King's Creek, O. Rev. J. B. Saxton has become pastor of the Bap. ch., Hightstown, N.J. Rev. J. G. Binney (having been obliged to leave the Karen Mission, on account of the ill health of Mrs. Binney,) has become pastor of the Bap. ch., Elmira, N.Y. Rev. C. C. Park has become pastor of the Bap. ch., Italy Hollow, Yates Co., N.Y. Rev. Wm. Bowen, of Berlin, N.Y., has become pastor of the Bap. ch., Hancock, Mass. Rev. A. S. Curtiss, of Copenhagen, N. Y., has become pastor of the Bap. ch., Westmoreland, Oneida Co. N.Y. Rev. N. Barrell, of Chardon, O., has become pastor of the Bap. ch., Colebrook, Ashtabula Co., O. Rev. Thomas Barber has become pastor of the First Baptist church, Lime, Ct. (Laysville P. O., Newlond. Co., Ct.) Rev. D. S. Parmelee, of Pemberton, N.J., has become pastor of the Union Bap. ch., N. Y. City. Rev. J. E. Chesshire has become pastor of the Bap. ch., Lyons Farms, N.Y. Rev. Henry Bowen, of Chili, Mon. Co., N.Y., has become pastor of the Bap. ch., Cortland Village, N.Y.

### MONTHLY LIST.

#### *Deaths of Baptist Ministers.*

C. W. Hodges, Bristol, Vt., April 4.  
Dan'l Dodge, Philadelphia, Pa., May 13,  
aged 75.

#### *Ordinations.*

R. P. Hartley, Clifford, Susquehanna  
Co., Pa., May 1.  
E. M. Nye, Stockbridge, Chaut. Co.,  
N.Y., May 7.  
E. A. Cummings, Amherst, Mass.,  
May 8.  
M. C. Manning, Adams Village, May 8.  
Chas. Griffin, Carbondale, Pa., May 22.  
G. P. Nice, Somerville, N.J., May 29.  
T. Henson, (colored,) N.Y. city, June 5.

Fred'k. Kent, Shawnee, Niag. Co., N.Y.,  
April 30.

Joseph Atwood, Michigan.  
John Gundeman, Michigan.

#### *Churches Constituted.*

Union Hill, Davidson Co., N.C., Ap. 12.  
Stratford, Herkimer Co., N.Y., May 20.  
Millington, N.J., May 21.  
Manayunk, Pa., May 22.  
Algonquin, Ill., —.  
Parish, Oswego Co., N.Y., May 13.  
North Wilna, Jeff. Co., N.Y., May 28.

#### *Dedications:*

Jefferson, Chemung Co., N.Y., May —.  
Buffalo, (Niagara Sq.) N.Y., May 18.

## LITERARY NOTICES.

*A Greek Grammar.*—By Philip Buttmann. Revised and enlarged by his son, A. Buttmann, translated by Edward Robinson. New-York: Harper & Brothers. pp. 528-8vo.

*A Grammar of the New Testament Dialect.* By M. Stuart. New-York: Van Nostrand & Terrett. pp. 312-8vo.

Philip Buttmann will ever rank as one of the first Greek Philologists of any age, and his grammar is destined to hold, as it has done for about half a century in Germany, and for many years in this country, the highest place as a text-book. It may be thought best by some, for a beginner to study a smaller grammar; but we are fully of the opinion, from our own studies, and from some experience in teaching, that a grammar in any language, ought always to contain all of the important phenomena of that language. It should be a kind of Thesaurus, to which a student may go to be relieved of difficulties which he may find in endeavoring to construe or parse sentences. Buttmann's intermediate grammar is none too full for that purpose. The rules and remarks in a grammar, should not at first be committed to memory; but fixed in the mind by applying them in parsing. Then the labor of committing the grammar is very small. Dr. Robinson has made a good translation from the eighteenth German edition, and, as extensive improvements have been made in the German edition, the labor in translating has been great. The Syntax, particularly, has been almost entirely reconstructed. Many of the above remarks will apply equally well to Professor Stuart's Grammar, as a reference-book to the student of the New Testament Greek. After becoming master of the phenomena contained in Buttmann, let the theological student consult Stuart's grammar, and he will find it just adapted to his wants. This second edition has been before the public for some time; but has recently come into the hands of the present publishers. The Syntax is especially thorough, and indispensable for the bible student.

*Elements of Analytical Geometry, and the Differential Calculus.* By E. Loomis, A.M. New-York: Harper & Brothers.

*The Philosophy of Mathematics.* By Auguste Comte. Translated from the French by W. M. Gillespie. Same Publishers.

Prof. Loomis, of the University of the City of New-York, has prepared three volumes previously to the one here announced, this being the fourth in the series. The author deservedly stands high in his department, and has furnished, in this volume, just the work which is needed in colleges. It is not too intricate, and yet sufficiently thorough for the student. The Calculus, so often entirely passed over, because it is so difficult, is explained in such a manner that many, we believe, will be induced to study it, who would otherwise avoid the task.

Prof. Gillespie, of Union College, the translator of Comte, has performed a good work. The original, (called *Course de Philosophie Positive*) consists of six large octavo volumes. The volume before us is a translation of about two-thirds of the first volume of the "*course*," including that which relates entirely to mathematics. Comte is called the "Bacon of the nineteenth century," and gives in this volume the true philosophy of mathematics. Different parts of it should be examined by students in connection with the temporary subject of their "special study." It is too difficult for them to comprehend at once. We hail with pleasure all contributions to mathematics, as we regard its study in our colleges as very essential in disciplining the mind. It should be borne in mind, however, that Comte is sceptical in his sentiments, and even his mathematics should be studied with caution.

*The Harmony of Prophecy, or Scriptural Illustrations of the Apocalypse.* By Rev. A. Keith, D.D. pp. 439-12mo. Same Publishers.

Dr. Keith has distinguished himself by his admirable works on the evidence of prophecy, and on the demonstration of Christianity. In the volume before us, the author endeavors to explain the wonderful revelations and prophecies in the Apocalypse, by comparing them with various other passages of Scripture. That is the true method to ascertain the interpretation of a passage, by comparing it with all others in the sacred volume, referring to the same subject. This work will be considered as very important by biblical scholars, and we believe that it will have a wide circulation.

*History of Providence, as unfolded in the book of Esther—The God of Providence, the God of the Bible—The truth of the Gospel exemplified in the Atonement.* By Alexander Carson, LL.D. New-York: E. H. Fletcher. pp. 271-12mo.

We have already in former numbers of the Memorial, noticed "the Life of Carson" by Mr. Moore, and "the Knowledge of Jesus," written by Dr. C. We have now the third volume in the series, and we hope there will be many more; if they are all as good as the one before us. It contains a clear, cogent, and incontrovertible argument in favor of the cardinal doctrine of a special Providence of God. The skeptic maintains that all events occur in accordance with the general laws of nature: but Dr. Carson shows conclusively, that even in the general laws of his government, God specially superintends them so that particular events transpire by the efficiency of particular agents, and usually in accordance with general laws. The author shows that the special providence of God is remarkably exhibited in the deliverance of the Jews, described in the book of Esther. While God especially interferes in favor of his people, destroys their enemies, or delivers them from their foes, he accomplishes it through the operation of general laws. Especially, in his letter to Thomas Carlyle, Dr. Carson displays a ratiocinative power, which has rarely if ever been surpassed by any defender of Christianity. We commend the book with the two preceding volumes, as worthy to be in every Christian's library.

We have also received from the same Publisher, a "Conversational Commentary," combining the question book, and exposition, designed for Bible classes, Sabbath schools and families, by William Hague, in two volumes. One is upon Matthew, and the other on John. They are admirably adapted to the wants of Sabbath schools. The questions on Matthew, with the numerous references, give a connected view of the history of Christ, and those on John, present a view of the Saviour's conversations. Those questions which involve difficulties are answered by the author. This series has been extensively adopted in Sabbath schools, and we heartily commend it to every school in which it has not been already introduced. It contains a kind of digest and lucid exposition of difficulties in the gospels, and will be found to be very instructive to adults as well as to youth.

*Philosophy of the Plan of Salvation.* By an American Citizen. Boston: Gould & Lincoln. New-York: E. H. Fletcher. pp. 239-12mo.

This is an anonymous work, written by a person who was for a length of time a skeptic, and presents his reasons for becoming a believer in Christianity. His name is now known to be Rev. J. B. Walker, of Cincinnati. The work consists of a series of demonstrations, proving the Divine authority of the Christian scheme. The argument is cumulative, strictly logical, perspicuous and unanswerable, showing in a philosophical manner, that the Christian religion as taught by the interpretation and experience of evangelical Christians, is necessarily the only religion possible to meet the spiritual wants of mankind. We are pleased to see the second edition of so valuable a book. It has already been instrumental in reclaiming many skeptics, and is destined, we believe, to exert a still wider influence.

*Memoirs of the Life and Writings of Thomas Chalmers, D.D.* By Rev. Wm. Hanna, LL.D. Vol. II. pp. 547-12mo. Harper & Brothers.

We have, some time since, noticed the first volume. This contains a large amount of information in respect to the great Chalmers, from the time that he preached his first sermon at Glasgow in 1815, until his installation as Professor at St. Andrews in 1823. Many thrilling incidents are related, and much valuable correspondence is presented. It is exceedingly interesting and profitable to look into the private life of so great and good a man. One more volume will complete his life. We have received from the same house, several other valuable works, which we have only space to name. They are "The Colonial History, and Romance of Louisiana." By Charles Gayarre. pp. 546-8vo.—A book full of exciting incidents in reference to the early settlement of the country, and the contentions of the settlers with the Indians, written in an attractive style. "History of Greece," by Dr. L. Shmitz, from the earliest times to the destruction of Corinth, B. C. 146. An able and reliable work, based on the extensive work of Bishop Thirlwall, D.D. "Dealings with the Inquisition"—by Rev. G. Achilli, D.D. An interesting book, showing that popery of the nineteenth century, is just as cruel and oppressive, when in power, as it was in ancient times. "Curran and his Contemporaries." "The Irish Confederacy, and Rebellion of 1798,"—both extremely interesting and authoritative works on Ireland and its orators.







The Crystal Palace for the Great International Exhibition of 1851. H. & W. Woodcut.

## MEMORIES OF THE BRITISH METROPOLIS.—No. IV.

BY FREDERIC SAUNDERS.

IN Little Tower-Street, Thomson was residing in 1726; and here he wrote part of his "Seasons,"—*Summer*. On the west side of Tower-Hill is the ancient church of Allhallows Barking. Hither were conveyed the headless remains of more than one illustrious person after decapitation. This antique edifice stands on the spot, if it does not indeed include part of the church founded by Richard Cœur de Lion. It has been the favorite resort of successive princes; among others, Edward the First was accustomed here to offer his devotions. When he was Prince of Wales, it is recorded, that, assured by a vision that he should be victorious over all nations, on condition that he should erect an image to the Virgin, and pay his adorations to her there, five times every year—the superstitious prince religiously obeyed the injunctions of the vision; and when subsequently one military success following another, "Our Ladye of Barking" grew into such great repute, that pilgrims flocked to her shrine with rich presents from all parts of England.

Richard the Third restored this chapel, and founded a college; this latter, however, was suppressed in 1548.

At the western extremity of the building is Seething-Lane, anciently Sidon-Lane. In former times, several distinguished personages resided here; among others, Pepys: Crutched Friars, or Crossed Friars, (so called from the brotherhood founded about 1300, and styled *Fratres Sanctæ Crucis*.) The members of this order were decorated with a red cross on their garments, and carried an iron cross in their hand. To the west of Mark-Lane and Crutched-Friars is the street called the Minories, or Nuns of the Order of St. Clair. A convent was founded here in 1293. This edifice subsequently became the residence of the unfortunate Duke of Sussex, who was beheaded for his attempt to raise his daughter, Lady Jane Grey, to the throne.

It was in a wretched hovel in the Minories that Lord Cobham, once the possessor of a princely fortune, and the last descendant of an illustrious race, closed his life in poverty. Having been sentenced to death with Lord Grey, of Wilton, for their participation in the alleged conspiracy of Sir Walter Raleigh, they were led to the scaffold, without any apparent prospect of a reprieve. Almost at the moment, however, when they were about to lay their heads upon the block, the intelligence



came that their lives were spared. Lord Grey died in prison, and his ill-fated companion in the miserable tenement of his former laundress. His wife, Lady Cobham, although living in affluence at the time, is said to have refused him the means of procuring a crust of bread or a clean shirt! Eastward from the Minories, (which we might mention, in passing, is now occupied by Jews and dealers in second-hand clothes.) is Goodman's Fields—the site of a Roman burial-place—which derives its name from one Goodman, who owned the estate in the reign of Queen Elizabeth. The celebrated tragedian, David Garrick, performed at the theatre in this vicinity, before crowded audiences of the *beau monde*. Crossing Rosemary-Lane, we pass into East-Smithfield: here it is that Edmund Spenser, the poet, first saw the light. Till the year 1836, here stood the famous hospital and collegiate church of St. Katharine, founded in 1148. The present St. Katharine Docks now occupy the site of the old church, together with 1258 houses, which were pulled down for the purpose. From East-Smithfield we pass into the ancient village of Ratcliffe-Highway, (so named in consequence of the red cliff which was once visible there.) In 1811, this place was rendered notorious as being the scene of the fearful massacre of the Marr and Williamson families—which, at the time, spread consternation throughout the metropolis, never surpassed by any similar atrocities. Terror was written on every face; and every householder is reported to have provided himself with a blunderbuss. These families were murdered at midnight, and the perpetrators of the crime were never detected. Wapping—the resort of sailors and the lowest class of characters—has very little to commend itself to notice. The famous Execution-Dock, where pirates and others condemned for offences on the high seas, stood in this vicinity.

Returning to Tower-Hill down Thames-Street—narrow, dark, and dingy—we come in view of Billingsgate—one of the ancient water-gates, or ports, of London. It is situate between the Custom-House and London-Bridge. According to antiquarians, it has derived its name from Belin, King of the Britons, who flourished about 450 years B. C. The toll-rates in Saxon days, were, for small craft, one halfpenny; large boats, with sails, one penny; ships, four pennies. It has been subsequently “a free market for all manner of floating and shell fish.” Fish-Street-Hill is adjacent, and also Friday-Street—on which day was the great fish-sale in Catholic times; they retain their names from this circumstance. Many of the churches erected by Sir Christopher Wren, are in this vicinity; among the number, that of St. Michael. In the church-yard was copied the following quaint epitaph:—

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“Here lyeth, wrapt in clay,  
The bddy of WILLIAM WRAY:  
I have no more to say!”

Continuing the route along Thames-Street, the next object of special interest that we meet with on the northern banks of the river, is Baynard Castle. It is situated between Paul's-Wharf and Puddle-Dock, near the site of old St. Paul's. Baynard Castle—endeared to us by the genius of Shakespeare—is associated with some of the most stirring scenes in English history. It derives its name from its founder, one of the Norman barons, who accompanied William the Conqueror to England. The castle was destroyed in 1428, and rebuilt by Humphrey, Duke of Gloucester, on whose attainder it reverted to the crown. Its next occupant was Richard Plantagenet, Duke of York, who maintained four hundred followers within its walls, and who carried on here his ambitious projects against the government of Henry the Sixth. In 1460, young Edward the Fourth made it his abode for a time; and after his accession to the throne, he conferred it upon the Duke of Gloucester. Henry the Seventh frequently resided in Baynard Castle, and added to its extent and decorations. The Earl of Pembroke was another of its occupants, and it was here he entertained Queen Elizabeth shortly after her coronation. Baynard Castle was destroyed in the Great Fire; its name, however, is still preserved in Baynard Castle Ward.

In the days of the Plantagenets, when the sovereigns of England held their courts indiscriminately in the palaces of Bridewell, Westminster, and the Tower, the banks of the Thames between the latter fortress and the Temple appear to have been occupied by the splendid mansions and gardens of the nobility. Immediately to the east of Blackfriars'-Bridge, stood the great monastery of the Black-Friars, which, with its gardens and precincts, covered a vast space of ground; had its four gates and its sanctuary; and could also boast of one of the most magnificent churches in the metropolis. During the reign of Henry the Eighth, Parliament convened in this monastery; and it was here the charges were preferred against Wolsey. The burial-ground of this monastery received the remains of many distinguished personages of that time—the privilege of being interred in the habit of their order having been supposed to be a certain safeguard against the power of the evil spirit. This monastery shared the fate of other religious houses in 1547. It was near here that the unfortunate Lord Cobham resided, at whose house Queen Elizabeth was once entertained. It was on the occasion of the festival in honor of the marriage of Lord Herbert, when the wrinkled Queen, at sixty-three—“old and cankered,” to use the words of Essex—

figured in the gay frivolities of the girl of eighteen. This entertainment took place but a few months previous to her signing the death-warrant of the ill-fated Earl of Essex. Blackfriars'-Bridge, commenced in 1760, is memorable as having been one of the principal scenes of the famous Protestant outbreak fomented by Lord George Gordon. For three days the populace were masters of the metropolis; the conflict on the bridge was terrific and disastrous, for the causeway of the bridge was actually dyed with blood. Crossing Fleet-Street, is Farringdon-Street, which leads to Holborn, (originally called Old Bourne, from the stream which in early times connected itself with the Thames.) In 1606, Fleet River was navigable by vessels as far as Holborn. Saffron-Hill is a narrow, dingy lane, densely inhabited by thieves and rogues; and among their number, Jonathan Wild made himself notorious. The ancient palace of Bridewell was not far distant. In the time of the great Lord Beughley, this was converted into a Home of Correction for vagrants. It was here a notorious procuress, of the days of Charles the Second, closed her career. She desired by will to have a sermon preached at her funeral, for which the preacher was to have ten pounds—but upon the express condition that he was to say nothing but what was *well* of her. Clerical ingenuity closed the funeral oration in the following words:—"All I shall say of her, therefore, is this: she was born *well*, she lived *well*, and she died *well*; for she was born with the name *Cres-well*, she lived in *Clerkenwell*, and she died in *Bridewell*."

Close to Fish-Street Hill is the Church of St. Magnus the Martyr, standing on the site of the old church, which was destroyed by the Great Fire in 1666. The most illustrious name connected with this church is that of Miles Coverdale, under whose direction the first complete English version of the Bible was published in 1535. He resigned the rectorship in 1566. In White-Hart-Court, died in 1690, the celebrated George Fox, the father of the Friends. West of Gracechurch-Street is Lombard-Street, which derives its name from the opulent money-lenders, or usurers, who came out of Lombardy in 1274, and who carried on their money transactions in this street, from the reign of Edward the First to that of Elizabeth. It still retains its reputation for wealth: with the exception of the Bank of England, it contains unquestionably the most money, and includes within its limits the richest capitalists and bankers, in the world. Sir Thomas Graham, the princely merchant, and founder of the Royal Exchange, lived here; the site, No. 68, is now occupied by a banking establishment. It was in Lombard-Street, on the 22d of May, 1688, that Pope first saw the light; and Guy, the benevolent founder of Guy's Hospital, carried on the



business of a bookseller in the same street. In the Church of St. Mary Woolnoth, Lombard-Street, there is a tablet to the memory of the Rev. John Newton, the friend of Cowper, and associate with him in the composition of the Olney Hymns: he died in 1807, at the age of 82 years; his remains lie in a vault beneath the church. We believe it was in this church Dr. Watts also preached. It was in St. Olave's Church in Hart-Street, that the gossiping, good-humored Pepys used to attend Divine service. His beautiful wife, who died at the age of 29, was buried here. In Hart-Street, four doors from Mark-Lane, formerly stood Whittington's palace, the story of which is so familiar. Fenchurch-Street leads into Aldgate, or Oldgate, which derives its name from one of the old Roman gates of the city. Ancient London was comprised within Aldgate and Temple-Bar. Near Aldgate pump lived the renowned antiquary, Stowe, the historian of the metropolis. D'Israeli says of him, "His stupendous collections in his own hand-writing, still exist, to provoke the feeble industry of modern literary loiterers." Spenser was accustomed to repair to the library of the great literary antiquary; yet in the latter part of his life, so reduced was he in his circumstances, that he had to petition James the First for "a license to collect alms for himself," as a recompense for his forty-five years' labor and travel in collecting the chronicles of England, and eight years in making the survey of the city of London. He died in 1605, at the age of 80, and was buried in the neighboring church of St. Andrew Undershaft. Adjoining Aldgate is Whitechapel, with its Church of St. Mary Mat-felon. In this church-yard was buried Richard Brandon, the reputed executioner of Charles the First. In this neighborhood several of the nobility in the time of James the First, had their suburban residences. Beneath a house at the south-east corner of Leadenhall-Street; may be seen the remains of the once magnificent Priory of the Holy Trinity. Of the lordly prior of this monastery, Stowe says, "He kept a most beautiful house of meat and drink, both for rich and poor, as well within the house as at the gates, to all comers, according to their estates." Leadenhall-Street leads us into Cornhill, where stood, one of the most ancient taverns in London; it was called "The Pope's Head." It is stated, that in the reign of Henry the Sixth, wine was sold at one penny the pint, and bread included. It stood in what is now called Pope's-Head-Alley. On the south side of Cornhill, stands a church dedicated to St. Peter—remarkable for being the oldest in England. According to an inscription on a brass plate still preserved in the vestry, it was founded as early as the year of our Lord, 179. We ought to mention, that little of the original building now remains,

it having been partly destroyed by the fire of 1666. One revered name at least is associated with this religious edifice: we refer to that of the excellent Dr. Beveridge, author of "Private Thoughts on Religion,"—a work fitted to the study of every devout mind.

We have now approached the Royal Exchange—the boast of the British metropolis, and one of the most splendid of modern structures in the world. The munificent Sir Thomas Gresham built the first Exchange that London ever had: the foundation-stone was laid in 1566, and the grand edifice was completed during the following year. Queen Elizabeth proceeded in great state from her residence, Somerset-House, in the Strand, to visit the "new Bourse," as it was then styled. She was attended by many of the nobility on the occasion, and a sumptuous entertainment was furnished to the illustrious guests by Sir Thomas Gresham, at his house in Bishopsgate-Street. Queen Elizabeth had its name changed to "Royal Exchange." Defoe, the author of "Robinson Crusoe," lived many years at the east end of the Exchange. The present Royal Exchange was built after the designs of William Tite, and was opened by Queen Victoria in 1844. Its cost is stated at £180,000. In Threadneedle-Street is the South-Sea-House—celebrated for one of the most iniquitous bubbles in the annals of gigantic roguery. According to tradition, in the corner house of Old Jewry and Cheapside, Thomas-a-Becket was born; and it was in Old Jewry that Prof. Porson died, in 1808. In St. Lawrence' Church adjacent, is a monument to the memory of the amiable and distinguished Tillotson, many of whose admirable sermons were delivered in this church. The archbishop was both married and buried in this church.

At No. 14 Great-Bell-Yard, Coleman-Street, Robert Bloomfield, the poet, carried on the trade of a shoe-maker.

"While fields shall bloom,  
His name shall live;"

for, if he did not render illustrious the craft of St. Crispin, he certainly portrayed pastoral scenes with all their native attractions. Retracing our steps, we soon reach the Poultry—so called from its having in former times been principally tenanted by poulterers. At the east end may be seen the ponderous pile called the Mansion-House: it is the official residence of the Lord Mayor. It was built about a century since, but has been frequently beautified, and is, as a whole, a very grand and imposing structure. Some years ago, the writer of these "Memories" was present at a grand civic banquet in the "Egyptian Hall," on which occasion the celebrated Talleyrand was a guest. He

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was paraded round the Hall, heralded by trumpeters in superb gold lace coats.

At the table of Dilly, the bookseller, Dr. Johnson was accustomed to regale himself with the good cheer of his hospitable host, and the pleasant gossip of his literary associates. The Messrs. Dilly lived at No. 22 Poultry. The late Thomas Hood, born 1798, at No. 31 in the same street, was for some time a bookseller in Cornhill. Facing the Lord Mayor's Mansion-House, is the renowned Bank of England. It is an enormous mass of buildings. This mighty magazine of money—the largest banking establishment by far, in the world—was originally established in 1694. Over eight hundred clerks are occupied in the various departments, besides some forty or fifty engravers, printers, &c. Over two hundred pensioners and superannuated clerks derive annuities from the Bank. On the 14th of May, 1832, it is recorded that the twenty-five tellers paid, within the limits of banking hours, no less a sum than £307,000 in gold! The Rotunda of the Bank, like the Long Room of the Custom-House, and the London-Docks, will repay a visit.

St. Stephens' Church, Walbrook, is one of the boasted edifices of the distinguished architect, Wren. It is admitted to be one of the most beautifully proportioned ever constructed. A nobleman, celebrated for his artistic and architectural taste, (the Earl of Burlington,) on returning from a tour in Italy some years ago, paid a visit to St. Stephens', and pronounced it equal to anything of its kind in the world.

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REV. JOHN GANO.—This gentleman warmly espoused the cause of his country in the contest with Great Britain, and, at the commencement of the war, joined the standard of freedom in the capacity of chaplain. His preaching, in which he was inferior only to Whitefield, greatly contributed to impart a determined spirit to the soldiers; nor was his private intercourse less adapted to usefulness. When a lieutenant, after uttering some profane expressions, accosted him, saying, "Good morning, Dr. Good Man;" he replied, "You pray early, this morning." The man thus reproved, answered, "I beg your pardon." "Oh!" retorted Mr. G., "I cannot pardon you; carry your case to God." Of such a man we do not wonder to read the testimony, "The careless and irreverent stood arrested and awed before him, and the most insensible were made to feel."



## EVANGELICAL CHRISTIANITY IN EARLY TIMES.

NOVATIAN OF THE THIRD CENTURY, THE FIRST PROTESTANT, THE FIRST WHO  
RECEIVED POURING FOR BAPTISM, AND YET A BAPTIST  
IN SENTIMENT—THE NOVATIANS.

BY THE EDITOR.

It is a cheering thought to modern disciples of the Redeemer, that, when the visible church passed down from apostolic elevation and purity, and became contaminated with metaphysical sophistry, prelatical ambition, and gross corruption, there were still true successors of the apostles, who conveyed evangelical piety, amid darkness, terrors and moral tempests—amid carnage, gibbets and tortures worse than death—into the outstretched arms of Wickliffe, Luther and the Reformers.

For nearly a thousand years Europe was deluged with a flood of ignorance, inquisitorial tyranny and barbarism, which was truly appalling; and it was difficult to ascertain the abiding place of the real church of Christ. As late as the fourth century, and even later, there were some devoted Christians in the corrupted church; but as a body, her members had departed from their primitive purity, and could no longer be regarded as the receptacle of evangelical religion and the dwelling-place of the Saviour. The oppressive system of Popery had really commenced and gained the predominance, though it had by no means reached its acme of power and wickedness. The invisible church was driven into the howling wilderness, and almost overwhelmed by the mighty flood which issued from the old dragon's mouth; but she was protected and nourished by her great Founder, and modern ages have revealed the places of her ancient refuge.

It is often asked, what and when was the first act of protestation put forth against the Papal tyranny, and thus the germ of Protestantism commenced? In answer, we would say, that Novatian was probably the first individual who openly and publicly protested against the opinions of the bishops in power, and against the church. He was a presbyter at Rome, and there being no bishop then in that city in place of Fabian, deceased, and Novatian being a man of learning and eloquence, and at the same time stern and austere in his character, he had considerable influence in ecclesiastical affairs. He was conscientious, firm and fearless in the discharge of what he believed to be his duty. He had a high sense of the importance of preserving purity of doctrine and practice

in the church, and not allowing her to swerve from the apostolic standard. Novatian, it is true, was the first individual on record, as we have before shown,\* upon whom water was poured for baptism, and thus indirectly was the means of introducing one of the greatest corruptions which has ever cursed the church, as from pouring proceeded sprinkling, and a disposition to tamper with the commands of God. But Novatian was induced to submit to *pouring* for baptism from his strong desire to keep inviolate the laws of the Great Head of the church, and from what he considered as the necessity of his situation. It was generally believed in that age, that baptism was a saving ordinance, as we have before intimated, and, in case of dangerous illness, it could be administered by pouring or sprinkling, if the individual were not able to be immersed, though it was believed that immersion was the only valid baptism, where it could be administered. Novatian was not only desirous to obey an important injunction of the Saviour, but at the same time believed that he should be lost unless he was baptized in some way. From the great desire he always exhibited to adhere strictly to apostolical practice, and carefully obey his Heavenly Father, we have every reason to believe that the supposed necessity of submitting to a variation from apostolic usage in respect to baptism, was very painful to him.

A. D. 250, the question came up of appointing another bishop of the Church of Rome. At the same time, the grave question was agitated, whether those professed Christians, who had fallen from their steadfastness during the Decian persecution, should be restored, after repentance and a desire to be admitted again to church privileges? The great majority of presbyters and the clergy were in favor of mild measures and great leniency, partly, no doubt, from a desire to increase the numerical power of the churches. On the contrary, Novatian, and most of those who had not fallen during the persecution, maintained that those who had committed the more heinous sins, one of which was apostacy, should not be restored. They believed that the church should be a body of innocent persons who had never committed such sins; and if they once began to admit gross offenders, its purity and piety would soon be merely nominal. They regarded this controversy as really one between expediency—human policy and strict adherence to apostolic practice and the laws of Christ. Hence they considered all associations of Christians who thus opened the door for the return of

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\* See Baptist Memorial, Vol. IX., p. 220—223.

apostates and other wicked men, as unworthy the name of true churches of Christ. In accordance with these views, they assumed the name of *Cathari*, the *pure*.

Here certainly are involved the grand principles of primitive Baptist independency; protestation against human forms, and a refusal to bow to ecclesiastical authority and worldly expediency. It is evident also that Novatian's views of baptism accorded exactly with those of modern Baptists, with the exception above stated. Scholars of any note in every denomination, freely admit, that all of the Fathers down to the period of which we are speaking, believed immersion to be the only valid mode of baptism, except in extreme cases. That is, as they believed baptism to be a saving ordinance, if a person were dangerously ill, they allowed him to receive the rite by pouring or sprinkling, if he were entirely unable to be immersed. Had they not believed baptism to be essential to salvation, it is certain that they would never have tolerated any mode but immersion. They were then Baptists in sentiment, as far as the mode was concerned; and, in extreme cases, practised from supposed necessity, what they believed was not apostolical or scriptural. So it was with Novatian, unless we believe him to have held different views in respect to the mode of baptism from all other cotemporary divines, which supposition is preposterous. Novatian was then most certainly a Baptist in sentiment. No one in that age pretended that there was any Divine command or apostolical example for clinical baptism; and they considered it as very imperfect, rendering the individual ineligible to the ministerial office, though the water was applied to the whole body by pouring or sprinkling, and not a few drops placed on the face, as at the present day. Further, it was not denominated *baptism*, but sprinkling. Bishop Taylor, a learned Pædobaptist, observes, "It was a formal and solemn question made by Magnus to Cyprian, whether they are to be esteemed right Christians who were only sprinkled with water, and not washed or dipped. He (Cyprian) answers, that the baptism was good, when it was done in a case of necessity—God pardoning, and necessity compelling."\* We could multiply almost any number of Pædobaptist testimony of the highest authority, to prove the sentiments stated above; but it is unnecessary to take room to prove what all *scholars* admit.

In selecting a new Bishop of Rome, the two parties abovementioned had their candidates, Cornelius and Novatian. The former was elected,

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\* Ductor Dubitantium, b. III., ch. IV., rule 15.



and Novatian withdrew from communion with Cornelius, and was finally excommunicated from the church. He had many followers, and thus was formed the first Protestant community opposing the Church of Rome. Individuals, before Novatian, protested against prelatical assumptions, but not successfully. The Roman hierarchy, which was so oppressive in the fourth and succeeding centuries, did not then exist; but the church had begun to be grossly corrupt and oppressive, and Protestantism properly began at that time.

These first Protestants were called after their founder, Novatianists; and, notwithstanding some peculiar and erroneous views held by them, we shall have to claim them, in many respects, as uncompromising, apostolic Baptists. Mosheim declares, that "they did not corrupt the doctrines of Christianity; but, by the severity of the discipline to which they adhered, they produced a lamentable schism."\* Again: "Respecting the fundamental articles of the Christian faith, there was no disagreement between the Novatians and other Christians." \* \* \* "They considered the Christian church as a society of innocent persons, who, from their entrance into it, had defiled themselves with no sin of any considerable magnitude."† They said to candidates, "If you be a virtuous believer, and will accede to our confederacy against sin, you may be admitted among us by baptism; or if any Catholic has baptized you before, by re-baptism."

It is evident from these quotations, and others which might be cited from a variety of historians, that the Novatians did not differ from other Christians in respect to the fundamental principles of Christianity. And though their enemies made grave charges against them, it does not appear that they were guilty of anything but leaving a church which they considered as very lax in its discipline, if not corrupt in some of its principles. They regarded a society that admitted to its communion those guilty of heinous sins, as unworthy of a Christian church. They strictly maintained the independence and purity of the churches according to the primitive model; and were so strict in admitting members that they re-baptized those who came from the Catholic (*general*) church. The belief was general in that age, that conversion took place in the act of baptism; and as they did not consider the society which they had left, to be a gospel church, and of course did not consider its baptism valid, they thought it necessary that the candidates from that corrupt church should be re-baptized. This caused them in later times to be called Anabaptists.

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\* Mosh. Eccles. Hist., B. I., Cent. III., Part II., Ch. V., § 17.    † See § 18.

As early as A.D. 254, these Protestants are complained of as infesting France with their doctrines. The French historian Mezeray, says, "About the year 250, divers holy men came from Rome as preachers, who planted churches in several parts, as Toulouse, Tours, and other places." Milner, in his "Ecclesiastical History," informs us, that "Faustus, Bishop of Lyons, wrote to Stephen, Bishop of Rome, concerning the views and practices of the Novatians, who again wrote to Cyprian of Carthage."

These uncompromising Protestants, or at least their immediate descendants, were the Waldenses and Albigenses, scattered through the vales of the south of France. Accordingly, Paul Perrin asserts that the Waldenses were the offspring of the Novatians.

### AFRAID THE BIBLE IS TRUE.

THE following melancholy case is well authenticated :

Mr. S——, a well-known infidel, said one day to Mr. N——, who had also imbibed the same evil principles, "There is one thing which mars all the pleasures of my life." "Ah!" said Mr. N——, "what is that?" "Why," replied Mr. S——, "I am afraid that the Bible is true! If I could know for certain that death is an eternal sleep, I should be happy—my joy would be complete! But here is the thorn that stings me. This is the sword that pierces my very soul. If the Bible is true, I am lost forever! Every prospect is gone, and I am lost forever!"

Mr. S—— was just entering on a voyage—sailed not long after—was shipwrecked, and lost! sinking probably into the mighty deep under all the horrors of absolute despair. Alas! what a dreadful tormentor is a guilty conscience! and how ineffectual are all the opiates of infidelity and licentiousness to assuage his anguish! and if they are so in the time of health and prosperity, what must it be to bear affliction, and to pass the final, solemn test, without the hopes and consolations of the gospel!

C. M. R. A.

BEFORE we trust that others will have good thoughts of us, we should be sure that they are themselves good. The only safe earnest of a charitable judgment, is a charitable heart.

## A TRIUMPHANT DEATH.

*New-York, July 16, 1851.*

TO THE EDITOR OF THE MEMORIAL:

*Dear Brother* : I hope it may not be disagreeable to you, to allow me to give to your readers an account of the interesting scenes in the death-chamber of your dear departed mother and my own father's sister, which occurred in June last. Although your brother's letter communicating the facts, was not intended for publication, I resolved to embody those facts in an article for your readers. She is known in New-York and New-England as the widow of your lamented father, Rev. Elisha Hutchinson, of Newport, N.H., and as having been the chief agent in bringing about that change in his sentiments which resulted in his leaving the Congregational for the Baptist Communion. An account of her triumphant departure will therefore not fail to be read with interest.

Your brother writes:

"WINDSOR, JUNE 26, 1851.

"Her last sickness was severe and distressing. For eight and a half weeks she was a constant sufferer, and was able only at intervals to speak to us with any comfort to herself. From the first, she did not expect to recover, but said that she must soon leave us; she therefore 'set her house in order,' and calmly waited for the summons. She conversed with great freedom about dying; spoke of meeting her mother and father, and husband and children, who had gone before her, with great satisfaction. During the first half of her sickness, she had no raptures, no great joy; but her state of mind was distinguished by calm, peaceful trust, which enabled her to say,

'All is well—all is well.'

She talked affectionately of her children, for she loved them, as you know, tenderly. She often repeated, and sung with me, the following favorite hymns:

'Why should we start, or fear to die?'—'Jesus drinks the bitter cup.'

Hark, hark, my Lord and Saviour calls me!

All is well—all is well;

I soon shall see his face in glory;

All is well—all is well.



Farewell, dear friends; adieu, adieu,  
 I can no longer stay with you;  
 My glittering crown appears in view:  
 All is well—all is well.'

"She had a deep sense of her unworthiness. At one time she commenced the verse—

'O glorious hour, O blest abode!'

I added—

'I shall be near and like my God.'

She remarked—'I did not know as it would do for such a sinner to say that.'

"At another time, when she thought herself near death, I asked—'Mother, are you willing to go?' 'Yes, I am not unwilling to go to my Heavenly Father, if he will receive such an unworthy sinner as I am.'

"But on Tuesday, June 10th, she ascended high on the Mount of Communion with God, and had wonderful views of Christ and heaven. The Saviour's glory seemed to be unfolded in a remarkable degree. She said,—'I can almost see my Saviour with my natural eyes;' and she had such a view of heaven as she never had before. She said,—'I felt a calm trust before; but never, till now, could I take hold of the promises, and make them mine.' So near did the Saviour appear to her, that she kept repeating this sublime passage,—'Behold, he cometh with clouds, and every eye shall see him, and they that have pierced him,' &c.; and as she repeated that Scripture, there was a holy eloquence in her eye which thrilled through every one of us. She looked heavenly, as though light from the upper world was shining upon her—and I have no doubt but such was the fact.

"After talking for an hour or more, she said,—'Come, Elijah, let us sing;' and we sung some of her favorite hymns referred to above—she carrying her part alone, firmly, with a clear, heavenly voice. We sung the hymn, 'Why should we start,' &c. in the tune of *Hamburg*. After this, she said but little, as she suffered a great deal, till Sabbath morning before she died. About 9 A. M., those same views seemed to return, and she arose in solemn majesty above earthly things, and gave her last message. It seemed to us all that her end was near. She asked me,—'Am I going?' I replied,—'I think you are near the time.' She broke out,—'Bless the Lord, O my soul, and forget not all his benefits!' Then she repeated, distinctly—

'I'm going, I'm going ; but what do I see ?  
My Saviour in glory appears unto me.  
I'm going, I'm going, I'm going, I'm gone !  
O glory, hallelujah ! I'm going, I'm gone !'

"After this, she gave her messages. She took Henry's hand (your brother's son,) and said,—Henry, *will* you be a Christian?—will you be a Christian? Seek the Lord while he may be found, call upon him while he is near.'

"The nurse, who is not a professor, she faithfully warned to prepare to die. To us all she said,—'Be faithful to the cause of Christ. 'Hold fast to the truth.'

"It was a season never to be forgotten, and for which I feel truly grateful, for we seemed to be receiving messages directly from heaven.

"After this effort, she suffered but little, was exceedingly languid, and did not converse much. She knew us all, and greeted us pleasantly, till about nine hours before her departure, when reason left her. Then, (Wednesday, at 11, A. M.) the death-struggles commenced. They were long, and hard, and distressing to witness. Her vitals not being diseased, and her strength holding out remarkably, her struggles were greater ; but her last moments were calm and gentle ; and at eight in the evening, just as the beautiful setting sun was sending its soft light into the room, she sweetly slept in Jesus, without a struggle or a groan.

"It was a trying scene to go through ; and at first, my natural feelings rose in rebellion ; but I found comfort in religion : 'The Lord reigns ; let the earth rejoice.'

He also adds, that the funeral was attended at his house in Windsor, Vt., "and the remains were borne to Newport, N.H., and deposited by the side of our dear father's grave." How appropriately was sung on that occasion—

"There is an hour of peaceful rest  
To mourning wanderers given."

Sabbath, July 13, Rev. Dr. Stow, of Boston, preached a sermon with reference to her death, from the precious words, "There remaineth, therefore, a rest for the people of God." One who listened to it, says—"It was a powerful, soul-stirring, comforting sermon, on the heavenly rest." Near the close, he spoke of the instrumentality of the deceased, "in leading him to Christ, and in encouraging him in his preparation for the ministry."

Yours, truly,

H. J. EDDY.

## THE PASTOR'S WIDOW.

A NARRATIVE OF FACTS.

BY REV. J. BELCHER, D. D.

## PART I.

IT is one evidence of the Divine goodness towards man, that he has been formed with a disposition to value and improve the society of his fellow creatures. The blessed God has taught us in the inspired volume, that "it is not good that man should be alone;" and daily experience and observation unite to prove the statement; and though the social feelings are sometimes exercised with exquisite sorrows, there is yet something pleasant mingled with those melancholy emotions; while the duty of taking a share of the joys of our connections is a vast addition to our own bliss. We can conceive of nothing more delightful than that of two persons uniting together in the bonds of holy affection, combining their thoughts, their joys, and their tears together, and mutually assisting each other to bear the trials of life.

It is from feelings like these that the happiness of those who are united in the matrimonial bond, arises; nor can any union of this nature be really happy, which originates in any other manner. When we witness these delightful associations, we are transported in imagination back to the period which saw our first parents happy in Paradise, before sin had expelled them from the garden of delights, or caused the frown of their Almighty Creator to rest on their heads. Enjoying the most elevated and refined feelings, we say with the prince of British poets:

"Hail, wedded love! mysterious law! true source  
Of human offspring! sole propriety  
In paradise, if all things common else!  
By thee adulterous lust was driven from men,  
Among the bestial herds to range; by thee  
(Founded in reason, loyal, just, and pure)  
Relations dear, and all the charities  
Of father, son, and brother, first were known,  
Perpetual fountains of domestic sweets!  
Whose bed is undefiled and chaste pronounced—  
Here Love his golden shafts employs; here lights  
His constant lamp, and waves his purple wings:  
Reigns here and revels."



And what, we are ready to ask, can be so painful as the idea of the separation of two such persons as these by death? It is depriving the survivor of more than half his happiness, and dashing his cup with ingredients more bitter than he ever yet drank; it is tearing from the domestic sky of the sun which enlightened and enlivened the little circle in which he moved, and from which, under God, his highest and purest gratifications were derived. How have we wept while we have been called to administer consolation to the mourning husband, when bereaved of the wife of his youth; or to the weeping widow, when she has buried out of her sight all that was dear to her on earth, except, perhaps, the fatherless children; who, while in one hour they have mitigated her sorrows, at another have added in a tenfold degree to her anxieties. Alas! these little ones must wait for future years to show them the irreparable loss which they have sustained; but the widowed mother feels it *now*. At such a season we have ourselves, in common with those more immediately stricken, experienced the need of those supplies of comfort which can alone come from "the Consolation of Israel."

It is possible that some of my readers may have been called to mourn the departure from this world of changes of an amiable and pious partner. If so, let the mind be cheered in the remembrance that these as well as all our other affairs, are under the government of Him who "doeth all things well;" and that, mysterious as the event may now appear, a time shall come when his designs shall be fully explained, and when we shall be entirely satisfied, that those who for a season were given us to add to *our bliss*, are removed that *theirs* might be increased; and even now we should improve the dispensation, as a motive to pursue with more ardent zeal the things of that better world where we hope again to meet them. In the meantime, we should enquire whether we may not have allowed them to be ranked too high in our affections. Were they not our idols? And might it not have been, partly at least, on this account that they were removed from us? It was not without reason that one of our poets sung:—

"Our nearest joys, our dearest friends,  
The partners of our blood;  
How they divide our wavering minds,  
And leave but half for God."

Let then, the removal of our beloved connections from earth, be the means of our hearts being drawn more closely to our greatest and best friend; let our faith be firmly fixed on his promises, and let the religion which calls to the duties of self-denial, of resignation, and of delight in

God, be in more constant exercise. Jehovah is better to his people than all his creatures. O, thou blessed Being!—

“No good in creatures can be found,  
But may be found in thee;  
I must have all things and abound,  
While God is God to me.”

It is indeed a never failing source of comfort to those whose union has been formed on the principles of genuine piety, to remember that though they are here called to part for a season, there is another and better world, where their intercourse shall be renewed, and where “death hath no more dominion!” There shall the Christian unite again, without a fear of separation, with those, who on earth were “partakers” with him “of like precious faith;” and surely the idea is not unreasonable, nor unscriptural—that those who were dearest to us on earth, shall be associated with us most closely in the praise and service of God in heaven. If angels in heaven and saints on earth are, even now, united in the service they pay to Jehovah, surely Christians in heaven shall be more closely combined in the worship they present to him in his own immediate presence! Oh, of how much importance is it that each of my readers should enquire into the grounds of his hope, and the security of his prospects for a better state! Far more desirable is it that we should believe in the Son of God, live above the present world, and be constantly preparing for another, than that we should possess the greatest wealth and honors which earth can bestow.

But I am detaining, by these remarks, my readers from the facts to which I have presumed to call their attention. I proceed, then, to invite a candid perusal of the following narrative.

It is now some years since I was called to weep over the grave of a beloved friend, and who, like the Patriarch Abraham, might be “called the friend of God.” By that Almighty Being was my friend beloved, and by the influence of Divine grace exerted on his mind, he loved God with holy ardor in return. Possessed of talents above the ordinary standard, favored with attainments highly respectable, and manifesting dispositions truly amiable, he would, under any circumstances, have been the object of general esteem; but enabled as he was in the spring time of his life to dedicate his powers to God, he indeed showed a character pleasing to men and to angels, and acceptable to the being to whom it owed all its excellence. Thus privileged by heaven, and burning with desire to be useful to his fellow men, he engaged in the Christian ministry, in the duties of which he was fully occupied by the time he had attained the age of twenty-four.

His lot was cast in a somewhat obscure village, where there existed considerable prejudice against "the truth as it is in Jesus." He was here called to the exercise of all his courage, patience, and piety, while he constantly "in meekness instructed those who opposed themselves," and who, in return for his kindness, for a long season, manifested little else than ingratitude. He had, however, been taught by the good Spirit of God to "covet earnestly the best gifts;" and hence he felt more than a common share of holy affection to the souls of his people. Among the more intelligent of his congregation, prejudice in a short period began to decline; ignorance too, was soon driven from the cottage of the poor; and the whole neighborhood began to consider him as a common friend. Had the amiable Cowper known him, he would have fully justified the application to him of his own language:—

"He was a man among the few,  
Sincere on Virtue's side;  
And all his strength from Scripture drew,  
To hourly use applied."

But how mysterious are the ways of Jehovah! When my friend had just overcome the principal obstacles to his success, and formed his plans of labor for coming years,—in the very midst of his usefulness, he was seized with a painful illness, which, in a few months conveyed him to his grave, before he had fully attained the age of thirty years.

My readers will perhaps pardon me, if I here occupy another moment or two, in delineating the character of my friend. When suffering under the disease which terminated in his death, and which previously for some months, confined him to his room, if a murmuring thought was ever for a moment harbored in his breast, it was that he was unable to attend to the beloved work, from which he had been accustomed in his latter years to derive his happiness. He earnestly desired the salvation of sinners, and would, if he could, have continued to exalt the Saviour before them, with a view to attract their hearts to his service. Sabbath after Sabbath was the sick chamber crowded with his weeping hearers, who, while they hoped and prayed that his valuable life might be yet spared, could but experience the liveliest feelings on the subject, and they could have even wished to detain him for a season from his eternal rest and reward. "Oh!" said he to some young persons who surrounded his bed on the last Sabbath but one of his life, when they had been expressing their fears that he would soon leave them; "Oh! I fear not death, but I fear for your salvation; to promote that object was the only thing for which I wished to live. Remember, I charge you, in the name of that God before whom I am about to appear, remember that your pastor



told you, both living and dying, that without love to Christ, you would be unhappy, both in this world and that which is to come! Oh! my young-friends," added he, with indescribable earnestness, "as you wish to meet me at the last great day, on the right hand of God, believe in the Lord Jesus for the salvation of your souls. See to it that you 'remember your Creator in the days of your youth.' Ah! what should I have done had I neglected religion till now!"

But time would fail me to relate all that on this and similar occasions fell from his lips, on the importance of an early and immediate attention to the great concerns of the soul. At length the last day of his earthly existence dawned, and fully aware that he was very near that country, "from whose bourne no traveler returns," he called the beloved partner of his life and their three lovely children to his bed-side, and summoning the little strength he had left, he addressed his dying prayer to the God of his mercies on their behalf. How earnestly did he plead the promises which the blessed God has made to the widow and the fatherless. "I felt," said his widow, when once mentioning the circumstance to an intimate and esteemed friend, "I felt that with all my sorrows, God had conferred a high honor on me and my children, in making such gracious promises to us." The good man having nearly exhausted himself by his exertion, affectionately pressed the lips of each of his beloved children, the eldest of whom was not yet five years old, and bidding them a last farewell, requested their removal from the room. Left alone with his endeared companion, and throwing himself on her bosom, he said, in tones of the warmest affection, "And thou, my dearest, we have walked together in love; but our heavenly Father, all whose conduct is right, now calls us for a season to separate:—Yes, I must leave thee; and I *can* leave thee in the hands of my God. I can trust him; and I hope, my dearest Ann, that thou canst. We shall meet again—to part no more. O God! grant that our children may meet us in the world of glory. My dear, bring them up for God." The scene was too affecting to be long endured. The nurse returning into the room, conveyed away the almost exhausted wife, and having recovered something of his composure, he said, "Now, nurse, I can die in peace; I have endured the last pang this heart can suffer. 'The bitterness of death is past.' My Lord is the Father of the fatherless, and the God and Judge of the widow." Wiping the cold sweat from his face, his pious nurse enquired, "But do you not suppose, sir, that at the last you will have a struggle with death itself?" "No, Sarah," he replied, "dying is easy work; I once thought it dreadful indeed; but I now find that 'as my day, so is my strength.' Death is but walking through a valley

from earth to heaven. My Jesus leads me, and I am almost in glory." All this was said with a smile, which indicated the holy placidity of his soul, and that his language was not the result of a disordered imagination. In less than an hour after this conversation his disembodied spirit departed to the regions of eternal day.

I was present when his remains were committed to the silent tomb. The grief of the beloved people of his charge was sincere and deep. Many a tear bedewed the grave, over which the blessed Redeemer shall watch, till the day arrives when he shall summon the people for whom he died from the dust, and when "their mortal bodies shall put on immortality."

Did my reader ever direct his attention to that striking language of the Lord Jesus, where, speaking of the believer in him, he says, "And I will raise him up at the last day?" Does not this mode of expression intimate that a peculiar honor shall be shewn to the Christian in the manner of his resurrection? It is no where said, at least that I am aware of, that Christ will raise the bodies of the wicked. It is true that divine power shall bring them out of their graves, but Jesus, in an especial manner, has the charge of the bodies of his people. He redeems their souls now, and he shall be the "redemption" of their bodies (1. Cor. 1 : 30) at the last day. It is surely a source of holy delight to the Christian, that both his body and his soul are in the care of the blessed Redeemer.

It will not be expected that I should attempt a delineation of the feelings of the widow of my friend, when she had committed to the grave all that remained on earth of the man, in whom, under God, all her happiness had centred. Perhaps she had expected too large a share of present comforts, and leaned with too much confidence on an arm of flesh; if so, that Great Being who was more intent on her real happiness than she was herself, took this method of showing his sovereignty, his wisdom, and his love, to draw her nearer to his throne. What were the exercises of her mind, when on looking round on her children, one asked, "Mamma, when will papa come back?" and heard another reply, "Pa's dead and buried, and will not come to us again!" But, on the whole, she breathed a spirit of resignation, and often endeavored to say with Eli, "It is the Lord, let him do as seemeth him good." She looked forward with fond expectation to the period when she hoped again to meet her deceased partner in the temple above, to "go no more out for ever."

It is to the honor of the different departments of the Christian church, that the widows and orphans of its ministers are not permitted to pine away in a state of want and neglect. It is felt to be but just, when a holy man has spent his energies and his life in the welfare of Zion, and

falls in the warfare with its enemies, that his widow and children should receive tokens of Christian gratitude and esteem. It has often happened that those who live and die pastors of some of the most obscure and the poorest of our churches, have made many sacrifices to promote the glory of Christ, and the welfare of immortal souls. Had many of these good men devoted their lives to the study of the sciences, or to the pursuits of commerce, they might have filled stations of eminence in society, and realized considerable fortunes; but when all is voluntarily relinquished to labor for the church, it is no unreasonable thing that those whom the good man served, should serve his family in return. The kindness which the widow of my friend received from her fellow-Christians after the removal of her husband, was great, and made an impression on her heart which was never erased. Even on her dying bed she more than once alluded to the fact, that her friends were endeared to her, both "for the truth's sake which dwelt in them," and for the kindness they had shown to her and her fatherless children.

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### THE SWEEP AND THE CLERGYMAN.

"Passing down Hudson-Street in New-York, one day," says a clergyman, "a sooty, noisy chimney-sweep crossed my path. I had often noticed this class of persons before; and as I heard their hideous cries and marked their filthy dress and the sooty implements of their calling, I had thought their lot among the most miserable of our race. Pity and curiosity prompted me, as this chimney-sweep was now passing, to address a few kind words. After a salutation, I said,—'My friend, this must be a hard life that you live?' 'O, no,' said he, and his eye kindled as he spoke; 'it's not a hard life; it will soon be over, and then we shall have rest.' I was silent for a moment; but recovering from my surprise, I replied,—'Yes, indeed, we shall have rest in heaven, if we love and serve the Saviour on earth. Do *you* love him?' 'I do not wish to presume,' said he, 'but I trust I do love the Saviour.' What was my gratification to learn that he was a professor of religion, and had been for years a member of a church of the same denomination with myself. And when I told him who I was—a minister of Christ, and one of his own brethren—he was full of joy. 'O, happy man,' thought I; 'happier in hope of heaven than the kings of the earth without it. Is not such a hope like an anchor to the soul?'"

C. M. R. A.



"THE GOOD MAN HATH HOPE IN HIS DEATH."

*Solomon.*

MR. GEORGE P. DAY was born in Portland more than half a century ago. He first became seriously interested in this glorious hope spoken of by Solomon, under the preaching of that excellent man, who was the means of the salvation of so many souls,—Dr. Payson.

He first joined a Congregational Church; but, by a diligent perusal of the Bible, became satisfied that he had not been scripturally baptized. Accordingly he was immersed; and, after a few years, joined the Baptist Church in Belfast. Here he continued a faithful member, deeply interested in the prosperity of the church to the last hour of his life.

He not only spoke of his interest in the prosperity of Zion, but he felt deeply for her welfare; this he manifested in his prayers, his exhortations, his presence in the house of God, always, when it was possible, and by liberally contributing of his property, when it was needed.

Our brother blended faith and works: some are all works, and some would be all faith. He did not belong to either of these classes, but harmoniously connected the two in his own character, making the consistent and useful Christian. In the church he was of the number who bore "the burden and heat of the day." He was one of the oldest members of the church in Belfast, and connected himself with it when it was small and feeble, and when it held but few inducements for any person to join himself with it, unless it was from principle and for the glory of God.

He lived to see most of those who first constituted the church, pass away, and a new company of disciples gather around him. He lived also to see some of the watchmen from the walls of Zion pass into eternity, and others remove to other fields of labor. To all these he was the constant friend and supporter.

He loved the gospel, and those who preached it. He will long be remembered for his alms, his impressive exhortations, his counsels and cautions; and for his presence in the church, in the conference-room, and meetings for prayer and social conversation. On the Sabbath he was always present in the sanctuary, if it were possible. We always expected to meet Bro. Day there. Having a good hope himself, he desired that others should possess the same; and long will many remember the voice of warning, and the calls to repentance, which fell from his lips. And in eternity, they who heard them, will meet him, and

them, doubtless for weal or woe. His voice has ceased, but memory still lives, and will live, when time shall be no more. His tongue is silent now, but his record is on high; he rests from his labors, but his works follow him. He has left a church to weep for him, because they see him no more. He has left the wife of his youth, and his children, to weep, as memory sets him before them; his loss to them no one can fully estimate; but a wise Providence has bereaved them—one too wise to err, and too good to be unmerciful. God has manifested his love in giving us for so long a time so good a citizen, and to his family, such an affectionate husband and father. No man loved his family more.

Our brother was not a perfect man; he had his faults as well as other men: these he always confessed, and deplored. His language was, that the grace of God only was sufficient to save so great a sinner. He possessed a strong and original mind; cultivated it to the extent we should expect of one situated as he was, (a mechanic, and depending much on his own daily toils for the support of his family;) was quick to think and to speak; hence he would sometimes err in speaking and in doing, but was always ready to correct himself when convinced he was wrong. He was a man of plain dealing, when called to speak on any subject; hence he sometimes gave offence. He thought that if he spoke at all, he was to speak the truth in all sincerity.

He was peculiar in many things: what he did, he did with all his might. The writer has often, and with great pleasure, sat and heard him read the Bible; he seemed to do it with his whole soul: the same was true of his prayers. When he exhorted, it was with peculiar earnestness—an earnestness of his own.

He was peculiar in some of his religious views: he never took but two steps in coming to a conclusion. His premises and conclusion were all we could see: hence many could not discern how he came to his conclusion.

As he was distinguished for strength and depth of thought, the more difficult and abstruse parts of the Bible were the themes of his contemplation. The doctrines of the Bible were sweet to him; he was always happy here; hence his conversation and exhortation were sometimes dry and uninteresting to some. Such were not the companions of his choice. Perhaps he sometimes erred in his exclusive attachment to doctrinal subjects, as well as others in their opposition to them. A harmony of views best comports with well-developed Christian character here.

These were some of his peculiarities, and the most prominent; these were seen on the slightest acquaintance.

He bore his last sickness with calm resignation. Often when asked if he wished to recover, he would reply, "The will of God be done."

His last moments were those of great happiness; and during his whole sickness, his mind was peaceful. This resulted from entire devotion to the will of God, and complete dependence on the grace of God for the salvation of his soul. The closing scene was made bright, happy and glorious, by the presence of his Saviour.

He was a good man; and as he lived, so he died; he had "hope in his death."

S. G. S.

## WEST AND LITTLETON.

PERHAPS few events tend more powerfully to impress the mind as to the overwhelming power of the evidence attending true Christianity, than the fact, that many who have sat down to read the sacred volume with the view of opposing it, have been compelled, by the force of conviction, cordially to embrace its truths. From many instances of this kind we select the following, as related by the Rev. T. T. Biddulph:

"The effect which was wrought on the mind of the celebrated Gilbert West, by that particular evidence of our Lord's resurrection which was afforded to his apostles, was very remarkable. He and his friend Lord Littleton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Mr. West chose the resurrection of Christ, and Lord Littleton the conversion of St. Paul, for the subject of hostile criticism. Both sat down to their respective tasks, full of prejudice and a contempt for Christianity. The result of their respective attempts was truly extraordinary. They were both converted by their endeavors to overthrow the truth of Christianity. They came together, not, as they expected, to exult over an imposture exposed to ridicule, but to lament their own folly, and to congratulate each other on their joint conviction, that the Bible was the word of God. Their able inquiries have furnished two most valuable treatises in favor of revelation; one entitled, 'Observations on the Conversion of St. Paul,' and the other, 'Observations on the Resurrection of Christ.'"

C. M. R. A.



## THE YOUNG MOTHER.

BY MRS. L. H. SIGOURNEY.

I saw, at opening morn, a blissful scene,  
As if on earth a ray of Eden shone,  
A lovely form with countenance serene,  
Which bending from the pure domestic throne,  
Poured forth a sacred hymn in warbling tone ;  
One beauteous boy was sporting at her side,  
And one in cradle dreams, like bud new-blown,  
While o'er her varying cheek was seen to glide  
A guardian angel's love, blent with a mother's pride.

At evening hour I came,—but woe was there !  
On that fair brow the hand of death was laid,  
Love's fondest hopes were lost in deep despair,  
And desolation drew its darkest shade.  
The dews of pain had drenched that sunny braid  
Of clustering hair, and dimmed the eye's bright flame,  
While clinging to the hand that lent no aid,  
Those cherub infants called their mother's name,  
And wept in wondering woe, that no fond answer came.

Again I look'd, and in the house of God,  
Where late she stood, her solemn vows to pay,  
Choosing the narrow path her Saviour trod,  
With changeless smile, the gentle sleeper lay ;  
Sadly they bore her to her bed of clay,  
And smoothed the turf, while tears fell down like rain :  
But the young mother, to a brighter day  
Soared high above the flight of care and pain,  
To wear the spotless robe in her Redeemer's train.

## Monthly Record.

### FOREIGN ITEMS.

**RUSSIA—GREAT BATTLE.**—Advices from Constantinople, dated June 15, inform us that the leader of the Daghees, Mohammed Emin, naib of Shukh Chamil, at the head of twenty-five thousand picked men from the warlike tribes of the Abdejeks and other independent tribes of the Western Caucasus, attacked the Russian entrenchments of the Chenis, and drove the Russians beyond Themer. The battle was very severe and bloody. The Russians lost about 5,000 killed and wounded. It is thought that they will find it very difficult to subdue the brave Caucasians.

**SOUTH AFRICA.—THE KAFFIR WAR.—ANOTHER BATTLE.**—Intelligence to May 15 has been received from the Cape of Good Hope, describing a furious battle between the English and natives, in which the former were victorious.—The natives, however, continue their depredations upon the colonists, and it is doubtful what the result will be.

### GENERAL INTELLIGENCE.

**HUDSON RIVER ASSOCIATION.**—This body held its first anniversary as a distinct organization, at the meeting-house of the First Baptist Church in Brooklyn, L. I., June 17, 1851. Introductory Sermon by Rev. T. Armitage. Rev. D. H. Miller preached in the evening in behalf of education. The usual business coming before such bodies was transacted in a harmonious and interesting manner. Rev. E. E. L. Taylor, Moderator: Rev. H. J. Eddy and L. Parmly, clerks.

### MISSIONARY INTELLIGENCE.

**A BAPTIST CHURCH IMPRISONED.**—The July Missionary Magazine informs us that letters have been received from Mr. Oncken, dated May 16, furnishing the painful intelligence that seventeen persons, most of whom were members of the Baptist church at Vienna, while assembled for worship April 20, were arrested by the civil authorities and imprisoned. By the earnest intercession of a lady of rank, all were afterwards released but the "ringleaders," Br'n. Marshall, Raw and Wisouski. The Austrian Government, it seems, have invested the Catholics in that country with more power than they formerly had, and the authorities have been doubtless instigated by them to this persecution.

**SAILING OF BAPTIST MISSIONARIES.**—Rev. L. Ingalls and lady sailed from Boston July 9, for Calcutta.

### LITERARY ITEMS.

**FAIRMOUNT THEOLOGICAL SEMINARY.**—The corner stone of the edifice to be occupied by this Institution was laid in Cincinnati, with appropriate services, in June last.

*ANNUAL REPORT of the New-York Baptist Union for Ministerial Education.* We received this interesting document some time since, but it was mislaid.—It contains an account of the proceedings of the annual meeting held in Rochester, Nov. 4, 1850, the report of the Board, an abstract of the annual sermon by Father Bennett, and the proceedings of the Albany and Rochester Conventions. This Society has prospered remarkably considering the short time since it commenced its existence.

*CATALOGUE of the Officers and Students of the Western Baptist Theological Institution.*—This Institution is located at Covington, Ky., and has four Seniors, five Juniors, and nine in the Primary class—total, eighteen. The Faculty are Rev. Samuel W. Lynd, D.D., President and Prof. of Systematic and Pastoral Theology; Rev. Duncan R. Campbell, Prof. of Biblical Literature and Interpretation; Rev. Asa Drury, Prof. of Ecclesiastical History and Greek Literature; Rev. E. I. Owen, Adjunct Prof. of Greek and Hebrew.

We have received from Gould & Lincoln, of Boston, through E. H. Fletcher of this city, a sermon preached by Dr. Hague, on the Life and Character of the late Dr. Judson. The author delineates the prominent traits in Dr. J's. character, and deduces lessons for the benefit of the living, in a graphic and attractive style.

We have also received from the American Baptist Publication Society an excellent Sermon on Positive and Moral Law, by Rev. D. S. Parmelee, and the Baptist Catechism, prepared by B. Keach in the 17th century.

*ZION'S ADVOCATE.*—We notice that this standard periodical has not been well sustained, and the question came up at the late State Convention whether it should be discontinued or not. The decision was unanimous that it should go on. We hope that the pastors and lay brethren throughout the State will come up to the work, and relieve Bro. Foster from embarrassment at once, who certainly labors hard and successfully at his post. The Advocate has always been well conducted, and deserves the assistance of its friends.

#### SCIENTIFIC INTELLIGENCE.

Capt. Barron, of the United States ship of war John Adams, has taken a line of soundings across the Atlantic Ocean, and has ascertained that the basin between the Capes of Virginia and the Island of Madeira is about five and a half miles deep. The gulf stream in the Florida pass is about three thousand feet deep. The basin of the Gulf of Mexico from Tampico to the Straits of Florida is about one mile deep.

#### LITERARY INTELLIGENCE.

*REVISION OF THE ENGLISH BIBLE.*—The American Bible Society has been revising the English Bible during three years past, and have finally completed it. Many typographical errors have gradually crept into the text, in correcting which we see no objection; but when the Society goes farther and corrects the antiquated orthography, especially by spelling certain proper names alike in both Testaments which now are spelled differently; corrects the *num-*



ber of names, as cherubim for cherubims; inserts capital letters and italics where there are none in the text; changes the indexes of the chapters, the running heads of the columns, marginal readings, references and chronology, and makes other emendations; we object to them as far as they are not in accordance with the original text of King James' Bible. If any such corrections are to be made more than the bare typographical errors, we say that it should be done by an individual on his own responsibility, or by the concurrence of all evangelical denominations, with the aid of the highest literary talent in the world, irrespective of any particular denomination. This constant dabbling with the word of God we deprecate. Every such effort, in our opinion, weakens general confidence in our guide to a better world. Let it alone, unless Christendom can harmoniously correct it, and then we doubt whether, on the whole, it would be much more correct than it now is.

Rev. Howard Malcom, D.D., of Philadelphia, has been appointed President of the University of Lewisburg, Pa.

Mr. S. S. Green has been appointed Professor of Didactics in Brown University.

Prof. S. W. Taylor, of Lewisburg University, has been appointed to the Presidency of Madison University.

ECCENTRIC MOVEMENTS OF THE FIXED STARS.—At a meeting of the Berlin Academy of Sciences held on May 31 last, the venerable Alexander von Humboldt made an interesting communication upon some observations of singular movements of fixed stars. It seems that at Trieste, January 17, 1851, between 7 and 8 o'clock, P. M., before the rising of the moon, when the star Sirius was not far from the horizon, it was seen to perform a remarkable series of eccentric movements. It rose and sank, moved left and right, and sometimes seemed to move in a curved line. The observers were Mr. Keune, a student in the upper class of the gymnasium, and Mr. Thugutt, a saddler, both certified to be reliable persons. The family of the latter also beheld the phenomena. Mr. Keune with his head leaned immovably against a wall, saw Sirius rise in a right line above the roof of a neighboring house, and immediately again sink out of sight behind it, and then again appear.

#### MINISTERIAL CHANGES.

Rev. S. Gardner, of Marcellus, N. Y., has become pastor of the Baptist church at Venice, Cayu. co., N. Y.; Rev. W. C. Child, of Charlestown, Mass., has become pastor of the Baptist church, Framingham, Mass., not of Beverly church as we incorrectly stated in the June No.; Rev. L. Parmly, of New-York city, has become pastor of the Baptist church in Burlington, N. J.; Rev. T. D. Grow of Hampshire, Illinois, has become pastor of the Baptist church in Palmyra, Jeff. co., Wis.; Rev. A. Heald has become pastor of the Baptist church in East Washington, N. H.; Rev. E. Cady has become pastor of the Baptist church in Montville, Ct. (P. O., Chesterfield, Ct.); Rev. M. J. Hodge, of Hinesburg, Vt., has become pastor of the 2d Baptist church in Stillwater, N. Y.; Rev. T. Swaim, of Washington, Pa., has become pastor of the Baptist church in Flemington, N. J.; Rev. H. S. P. Warner, of Pantön, Vt., has become pastor of the Baptist

church in East Stockholm, St. Law. co., N. Y.; Rev. O. O. Stearns, of Nashua, N. H., has become pastor of the 2d Baptist church in Thomaston, Me.; Rev. E. W. Bliss has become pastor of the Baptist church at Sag Harbor, L. I.; Rev. E. W. Dickinson, of Elmyra, N. Y., has become pastor of the Baptist church in Lewisburg, Pa.; Rev. C. B. Keyes, of Carmel, has become pastor of the Baptist church in Schuylerville, N. Y.; Rev. L. D. Hill, of Woonsocket, R. I., has become pastor of the Baptist church at Dover, N. H.; Rev. H. K. Stimpson, of Adrian, Mich., has become pastor of the Baptist church at Penn Yan, N. Y.; Rev. A. J. Bingham, of Grand Rapids, Mich., has become pastor of the Baptist church at Jacksonville, Ill.; Rev. J. Halsted, of Castile, Wyoming co., N. Y., has become pastor of the Baptist church at Avoca, Steuben co., N. Y.

## REVIVALS.

Oneida, Oneida co., N. Y., 42 baptized up to June 1. Newark, N. J., 19 added on one Sabbath in June. Bluehill, Me., 17 baptized May 17. Rush, Susq. co., Pa., 14 recently baptized. Lawrence, Ind., 40 baptized. Perry, Pike co., Ill., 57 baptized in June. Lexington, Ky., 37 added. Long Creek church, Gaston co., N. C., 61 baptized. Lima, Wis., 26 baptized. Middlefork church, Ind., 19 baptized.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Peter Hughes, Kemper county, Miss., March 31, aged 75.  
W. Hill, Alabama, April 7.  
Benjamin Franklin Farnsworth, D.D., Lexington, Ky., May 4.  
David Chenault, Madison co., Ky., May 9, aged 80.  
Amos R. Wells, Glens' Falls, N. Y., June 9, aged 56.  
Joseph W. Atkinson, Richmond, Va., June 13.

*Ordinations.*

T. P. Crawford, Denmark, Ten., April, as a missionary to Shanghai, China.  
A. F. Scott, Urbana, Va., April 13.  
Wilson Trent, Neuomon, Ia., May 17.  
Andrew J. Bearden, Macedonia, Ga., May 17.  
John Warde, Neuomon, Ia., May 17.  
Frederic Wiley, South Reading, Mass., May 20.  
D. Matlock, Long Hollow, May 23.  
Augustus Hubbard, West Parsonsfield, Me., May 28.  
Z. B. Rhodes, Ten.  
Wm. G. Lamb, Steuben, Crawford co., Pa., June 4.  
John E. Barnes, Duncansville, Blair co. Pa., June 18.  
Luther B. Hart, Cornwall, Ct., June 18.

John Reynolds, Newtonville, N. Y., June 18.  
Amasa Heath, Mannsville, Jeff. co., N. Y., June 24.  
Henry B. Whittington, Colechester, Ct., June 24.  
S. C. Hoge, near Howardsville, Albem. co., Va., June 30.

*Churches Constituted.*

Omro, Wis., April 5.  
Plymouth, O., April 26.  
Wethersfield, Ill., May 17.  
New Buffalo, Wisconsin, May 24.  
Lost Creek, Vigo co., Ind., May 24.  
York, Pa., May.  
Delaware, Hancock co., O., May 31.  
Greenfield, Ill., June 1.  
Rensselaer, Ind., June 1.  
Cambridge, O., June 4.  
Hamilton, C. W., June 11.  
Calhoun, Ky., June 14.  
Livingston, Essex co., N. Y., June 17.  
Pine & Summit Baptist church, Crawford co., Pa., June 18.  
Near Howardsville, Albem. co., Va., June 30.  
Rochester, N. Y., (German) July 1.

*Dedications.*

Sheboygan, Wis., May 20.  
Camden, N. J., June 12.  
Cornwall, Ct., June 19.

## LITERARY NOTICES.

*Expository Discourses on the First Epistle of Peter.* By John Brown, D.D. New-York: Robert Carter & Brothers. pp. 802-8vo.

This elaborate work comprehends in the first place an improved translation of the First Epistle of Peter. Then follow twenty-four discourses, expounding the text, in a full and sufficiently critical manner for ordinary purposes. It is a kind of commentary, and yet it does not contain continuous comments on words or clauses. The Epistle is divided into parts in accordance with the sense. Each division contains a leading idea, which is thoroughly discussed, and the passages coming under that division are carefully explained. It is especially adapted to the general reader, but useful also to the scholar. Notes are added at the end of each discourse of a critical character. We are much pleased with the evangelical, accurate, and practical manner in which the subjects presented are discussed. There is occasionally a favorable allusion to the relic of Romanism, infant baptism, though the author seems to express some doubt "whether any infants may be baptized." On the whole we commend the work as worthy a place in every library.

*Christ's Second Coming.* By Rev. David Brown, A.M. Same Publishers. pp. 523-12mo.

The pre-millennial theory is thoroughly considered and exploded, and the second advent incontrovertibly established as a future event. The author shows that it is impossible to ascertain when that event will occur—that the church will remain essentially as now till the judgment—perhaps the millennium is now passing—that at the second advent, the millennium will close, the means of grace will cease, all the pious will be transformed or raised from the dead, the wicked also will be raised, the judgment will proceed, the earth be burned up, and new heavens and a new earth be formed. The subject is intensely interesting, and treated by Mr. Brown in a very able and, we should think, judicious and scriptural manner.

*Memoir of Henry W. Fox, B.A.* By Rev. George T. Fox, B.A., with an introduction by Rev. C. P. McIlvaine, D.D. Same Publishers. pp. 429-12mo.

The subject of this memoir was a missionary in India. His toils, success, privations and sufferings in that dark region, are graphically described. Many valuable facts in respect to the history of the country are given. The volume is adorned with a map of India and numerous engravings.

*Christian Experience, as displayed in the Life and Writings of Paul.* Same Publishers. pp. 418-12mo.

This is an admirable work, giving a full portraiture of the character of Paul, and his unexampled sufferings for Christ. Every Christian can learn much by contemplating the energy, perseverance, humility and piety of that great Apostle. We thank the publishers for this excellent volume.

We have also received from the Messrs. Carters several other valuable works, which we have only room now to mention, viz: *The Authority of God*, or the true barrier against Romish and Infidel aggression; by Rev. J. H. Merle D'Aubigne, D.D., containing four powerful discourses by the great Genevan divine. *Letters to My Pupils*, by Mrs. L. H. Sigourney, with a splendid portrait; a charming book, written in a captivating style, containing epistolary correspondence and biographical sketches of former pupils, deceased. *The Royal Preacher*, or Lectures on Ecclesiastes; by J. Hamilton, D.D., F.L.S., with an elegant portrait, containing twenty-one valuable lectures on that remarkable book. *Kitto's Daily Bible Illustrations*, Vol. IV., closing the series. This work is extremely valuable, illustrating in a critical manner the sacred text, and yet presenting those practical considerations which interest the general reader. *Geology of the Bass Rock*, by that great naturalist, Hugh Miller, with its civil and ecclesiastical history, and notices of some of its martyrs, by Dr. McCrie and others, very interesting. *Lays of the Kirk and Covenant*, by Mrs. A. S. Menteath, full of rich lays by Scotland's bards. *Stray Arrows*, by T. L. Cuyler, containing a variety of thrilling incidents.



*Struggles and Triumphs of Religious Liberty.* By B. Underhill, Esq. New-York: Lewis Colby. pp. 242—12mo.

This is a well written volume, taken mostly from the introductions to two volumes published in England, by the Hanserd Knolly's Society, upon the rights of conscience. Those are extremely valuable books, especially to Baptists, and these gleanings from them will be received with favor. Mr. Underhill brings down the history to the settlement of New England, gives a brief view of the colony established by Roger Williams and of affairs in general throughout New England. Some of the scenes of suffering described in the volume are extremely revolting, and excite the warmest sympathy of the reader. Rev. S. S. Cutting has written a brief introduction to the volume.

*View of Congregationalism, its Principles and Doctrines,* By George Burchard.—New-York: Van Nostrand & Terrett, 123 Fulton-st.

Although this work was written by a Pædobaptist, the subject on which it treats is as interesting to Baptists as to any other denomination. The author lays down at the foundation the grand principle, so dear to Baptists, that the scriptures are the only infallible guide in respect to church government. He examines the whole fabric of our church government, and establishes the independent form by reference to apostolic times and ecclesiastical history. The work is well written, and richly worthy a place in the library of every Protestant.

*First Impressions of England and its People.*—By Hugh Miller. Boston: Gould & Lincoln. pp. 430—12mo.

This is a book of travels; but varies from most works of the kind, in that the author leads the reader into the "sequestered corners" and among the rocks and caverns in the regions where he travels. Mr. Miller, it is well known, is one of the most eminent geologists of the age, and while he views England as she now is physically, politically and morally, he also refers to her ancient state, particularly in a geological point of view. He writes in a pleasing style, and the book will be entertaining and instructive to the common reader, while many things in it will be of great interest to the naturalist. The volume is adorned with a splendid mezzotint portrait of the author.

We have also received from the same publishers an interesting little work, entitled "*The Guiding Star, or the Bible God's Message*," designed for children. The object of the book is to show the authenticity of the scriptures. It is written in conversational style, and discusses that great subject in a thorough and attractive manner. Also from the same house, Vol. I. of *Banvard's Series of American Histories; on Plymouth and the Pilgrims*, written in an attractive style, intended especially for juvenile readers.

*Agriculture for Schools.*—By Rev. J. L. Blake, D. D. New-York: Mark H. Newman & Co.

The design of this work is to introduce into our schools the study of agricultural chemistry, and other subjects relating to tilling the soil. It is surprising that so little attention has been given to this subject hitherto, as so many of our youth eventually depend upon agriculture for subsistence. This work discusses a variety of subjects relating to farming, in the form of questions and answers. We trust that the enterprising publishers will be successful in so important an undertaking.

*Restoration of the Jews.*—By Seth Lewis. New-York: J. S. Redfield.

This is an instructive and useful book, giving a view of the destinies of the nations of the earth as foretold by the prophets. The discussion is spirited, and generally correct as far as we have examined. Much information may be obtained from it. We have also received a practical system of Modern Geography, for exercises on maps, by John J. Anderson, from the same house, admirably adapted, we should think, to the wants of schools. Also from the same house, *Stilling's Pneumatology*, edited by Rev. George Bush, and *The Celestial Telegraph* by A. Cahagnet. These works present an immense amount of facts in respect to mesmeric influences, and an attempt is made to show that there is an intimate connection and constant communication between the spiritual and natural world. There are mysterious things about mesmerism; and there is often, no doubt, spiritual influence exerted over us; but it is dangerous to attempt to decide what that influence is, farther than the Bible clearly points it out.

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## OBSERVATIONS ON POPERY,

AS SEEN DURING A VISIT TO MONTREAL.

BY REV. JOHN DOWLING, D.D.

It has often been remarked that Popery changes its external appearance according to the country which it inhabits. In its doctrines and spirit, Popery remains essentially the same in all countries; but in outward phase, possesses a marvelous facility in adapting itself to the tastes, or habits, or prejudices of different lands, according to the degree in which those lands have been brought under its despotic and slavish power. Hence Popery, as it exists in all its enormity, in dark and degraded Spain, Italy, or Mexico, is a far different thing from the same system in Lower Canada or even Ireland, where the existence of a respectable Protestant minority compels it to keep back some of its most atrocious features; while in Protestant lands, as the United States or England, where it seeks to gain a footing, it conceals most of its repulsive features, and to the uninitiated, it appears harmless, if not attractive.

Never should it be forgotten, however, that all these variations are only upon the surface. The system is the same in New York as in Rome or Madrid, and if, in the capital of a free republic, it professes republicanism, and practises moderation; all this is only in deference to the spirit of the age, and the temper of the nation. It is put on for the occasion, to serve a purpose, only the more effectually, in as brief a time as possible, to forge around the people the chains of a spiritual despotism such as that by which the Popish countries of Europe and South America are blighted and cursed.

To refer alone to a single feature of this anti-christian system—the right and the duty to persecute (*“persequar et oppugnabo”*)\* heretics, wherever this power shall be possessed, and whenever it shall be deemed for the interest of the mother church to exercise it. Who that remembers the burning of Bibles at Champlain a few years ago, or the sufferings and exile of the Protestants of Zillerthal or Madeira, or the more recent sufferings of Dr. Achilli, in the Inquisition at Rome, can doubt that this persecuting policy is still carried out by Romish priests, in the different countries where they are dispersed, just in proportion to

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\* See the Bishop's Oath.

the power and influence they possess? In thoroughly popish countries, they continue openly and without disguise to act upon their ancient principles, though the spirit of the age forbids them, as in the days of Jerome and Huss, of Ridley and Latimer, to sacrifice whole hecatombs of human victims. In semi-papal lands, as in France, where protestantism is tolerated by the government, they exhibit the same spirit by a system of petty annoyances, and attempt restrictions upon the liberty of the pulpit and the press:—while in Protestant lands they aim, as much as possible, to conceal the true character of their church, and sometimes have the bare-faced effrontery to deny that persecution for conscience sake, is, or ever has been, the doctrine of Rome. In the first case, the wolf appears in his own proper skin, showing his teeth, and growling hatred and defiance against all opposers; in the second, with his teeth extracted, but with all his native ferocity, showing that he can yet bruise and mangle with his toothless jaws; and in the last, covered all over with the skin of a lamb, attempting to *bleat* out the assertion—‘*I am not a wolf, and I never was.*’ Never may Americans be cheated by such miserable hypocrisy. “It will be too late to take care of the lambs when the vulture’s eggs are incubated.”

Such were the reflections that passed through my mind, a few weeks ago, while passing up Lake Champlain on a visit to the city of Montreal, and contemplating from the deck of a steamboat, the spot where about eight or nine years since, the priests of Rome held an *Auto-da-Fe* of some two or three hundred bibles, which they committed to the flames at the village of Corbeau, in Champlain county. And yet, in this characteristic act of bible-burning, it has often occurred to me, that the priests of Rome outwitted themselves, for God caused “the wrath of man to praise him, and the remainder of wrath he restrained.” Had they only imagined the tempest of popular indignation which their sacrilegious act was about to call forth, they would have hesitated long before exhibiting so striking an illustration of their intolerant and persecuting principles; for it is the policy of Rome never to burn Bibles or heretics, except when she supposes that she has the power to silence all murmuring, and to crush all opposition.

Perhaps I may be pardoned here, for introducing an illustration in which I am personally concerned, of the assertion I have made, that in this Bible burning, these priests of Rome outwitted themselves. Although the incident is one of a personal nature; yet as it affords a proof that “God moves in a mysterious way, his wonders to perform,” and as the reflection came across my mind with great power, while gazing upon the spot desecrated by this unhallowed act, I will venture for

the first time to record it. The fact is simply this. So far as I am able to judge, that work to which I devoted some of the best years of my life, and which has already passed through some twenty editions—*The History of Romanism*—would never have appeared, had it not been for the burning of the Bibles at Champlain. The connecting links in this chain of events are as follows. Towards the close of 1842, the Romish priests made a bonfire of two or three hundred Protestant Bibles at Champlain. In 1843, this sacrilegious act was defended by a priest named Corry, in a public paper at Providence, R. I., upon the ground that the Protestant Bible deserves no better fate. This led me to write several letters in reply to the same paper, which were eventually collected in a small volume. In the course of this controversy, the priest Corry denied that the Romish church had ever persecuted. This denial led me to some considerable research, in order to collect the historical and documentary proofs of the unchangeably persecuting spirit of Popery. The train of investigations thus commenced, led me to a further and systematic course of reading and study upon the genius and history of this anti christian system; and the result was the publication in the year 1846, of the *History of Romanism*, a work which I trust has not been altogether useless in opening the eyes of the American people in relation to Popery, and of the usefulness of which I am thankful to God that I am not without pleasing and satisfactory proofs. So that, if this work has been distasteful to the priests of Rome, as I conclude from the manner in which it has been stigmatized and abused by the press they control, then they have only themselves to thank. It was but the fruit which sprung up from the seed which they planted in the Bible bonfires at Champlain.

That act on their part, was simply an error in time. They doubtless thought that America—at least on the borders of Canada—was now ripe for the burning of Bibles, if not for the burning of heretics. They have by this time found their mistake; and for a few years longer, their policy must be to assure America, that Rome never persecutes, (*ecclesia abhorret a sanguine*, as father Corry wrote;) and moreover that Rome not only does not oppose the circulation of the Scriptures, but even encourages their distribution (!) notwithstanding, the truth will sometimes leak out, of a Count Guicciardini for instance, being thrown into a prison, as he was a few months ago in Italy, for reading God's word, and praying to its Divine author. The reason, however, of the different policy is very plain. In Italy the priests have the power to do this. In America they have not yet the *power*, and it is not good policy, at present, to let the people know they have the *will*.



But, as it was my intention in commencing this paper, to speak of my observations and impressions of Popery in Montreal, I must proceed to fulfil that intention. Lower Canada, from its having been formerly a French colony, has always had a predominant Roman Catholic population, and this, unquestionably, is one main reason why its people have occupied so much lower a grade in the scale of civilization and improvement, than their neighbors of the United States. The presence of an army of popish priests, destitute as they are of all the ties of family and kindred, with their long array of cathedrals and churches, and monasteries, and nunneries, operates invariably like an incubus upon the prosperity of a nation, and this is strikingly exhibited in the condition of this priest-ridden country. It is true that Popery does not show its true character even in Quebec or Montreal, as openly and unblushingly as in Rome or Madrid, and yet the observer cannot but perceive that the type of the system in Montreal is something different from that in New York; and that the scenes witnessed there make an approach, at least, towards those of the seven hilled city, the seat of the apocalyptic beast. There are in Lower Canada no less than five hundred and fifty-seven Popish priests, including one Archbishop, and six Bishops. The Romish church own 2,118,179 acres of land.

Upon arriving in Montreal, the stranger perceives that he is at once in a comparatively popish city. The tall and stately Cathedral, with its lofty towers and stone cross, the numerous popish churches and other public buildings, including the nunneries, black, white, and gray—no less than the numbers of sleek and oily looking priests and monks, clothed in the habits of their order, that pass you in every street, impress you that you are no longer in Protestant New England or New York. The Cathedral, which is certainly a magnificent building and worthy of a better fate than to be used as a temple of idolatry, seems at all times open to devotees and to visitors. Instructed by a placard at the door that visitors might ascend for a quarter of a dollar, I paid my quarter to the porter at the entrance, who, by his shaven crown, however, I perceived to be a monk or a priest, and ascended to the summit. A little French Canadian lad acted as my guide, and pointed out the various objects of interest from the summit, particularly the white, black, and gray nunneries—so called from the color of the dresses worn by their different inmates. I was far more interested, however, with the splendid natural scenery on both sides of the river St. Lawrence, which was here spread out before the eye in every direction, than in these monuments of the grasp which is held upon this land, by the corrupt priesthood of a false and apostate church. I could not resist the inclination to in-

scribe my name, and the date of my visit, when I had with some difficulty found a square inch upon a wooden pillar on the summit of the tower, covered all over with names. I ventured moreover to add a quotation from Acts 17, 16: expressive of the feelings of Paul when he saw the city of Athens "wholly given to idolatry." This visit was paid on the day of my arrival, and before, by any public performance, I had become personally known in Montreal, or perhaps I might have paid for my temerity, by a broken head, a penalty which the popish rabble are not slow to inflict occasionally upon those who dare to expose the pretensions or the impositions of the priests of Rome. It is not long since a son of the Rev. Dr. Wilkes was almost beaten to death by those faithful disciples of a persecuting church, because his father had preached and published a sermon exposing the craft and the iniquities of Jesuitism. I was glad to learn that they had not beat his Protestantism out of him, and to be told by his honored father that my own History of Romanism had contributed in no small degree to make the young man so thorough a Protestant—willing even to suffer for righteousness' sake. I was glad to hear Dr. Wilkes pray that God would destroy the councils of "the man of sin." May the son yet become as bold and eloquent, and faithful a champion of Protestant truth as the father.

On Sunday, June 22nd, a striking and lamentable proof was exhibited in the streets of Montreal, of the predominance of this idolatrous system. This was in the celebration of the annual festival and procession of the *Fete Dieu*, or Feast of God, so called, because a wafer which the priest professes to have changed into a God, is carried through the streets in procession, with great pomp and parade, and is worshipped as the Great Creator. "Never, we suppose," said a Protestant paper of Montreal, describing the scene: "Never; since the days of Hildebrand, did Popery feel more intent on making a demonstration than on Sabbath before last, in this city; and although the rain poured in torrents in the forenoon, and everything looked dark and threatening in the afternoon, that system of show and noise was not to be baulked. Indeed the preparations were on such an unusual scale of magnificence, that nothing but impossibility could be expected to hinder their public display: and, therefore, after vespers, the procession sallied forth from the great French Church with a zeal worthy of a better cause. The following was the order of procession announced in the *True Witness*, a Roman Catholic paper:—

1. The Parochial Banner.
2. The St. Patrick's Total Abstinence Society, and the members of St. Patrick's Church.

3. The Ladies of the Hotel Dieu Nunnery.
4. The Ladies of the Happy Death and Perpetual Adoration.
5. The Ladies of the Holy Family.
6. The Young Ladies of the Nunnery School of Notre Dame, and their Mistresses.
7. The Orphans of the Grey Nunnery and their Mistresses.
8. The Boarders of the Congregational Nunnery.
9. The Sisters of the Hospital General, (Grey Nunnery.)
10. The Sisters of the Nunnery de Notre Dame.
11. The Christian Brothers, with their Scholars.—(Jesuits.)
12. The Students of the College.
13. The Gentlemen of the Seminary.
14. The Clergy and the Cross, between two files of Firemen.
15. The Dais, followed by the members of the different professions and the leading citizens of Montreal.

The women in the procession amounted probably to thousands, each with a wax taper in one hand, and a book or string of beads in the other. The great attraction of the spectacle, however, was about two hundred boys, arranged according to size, from perhaps seven to twelve years of age, and dressed to represent angels, each having a wreath or chaplet of flowers about his head—flowing white muslin garments ornamented with spangles, and a pair of wings, made we believe, of gilt paper. There was also a large number of boys and girls similarly dressed, but without wings; but I did not learn whether they were angels or not. Bands of music, drums, singing, and bells kept up such a din as must have proved very annoying to the quiet worshippers within the walls of the Protestant Churches whilst the procession was dragging its mighty length along the street before their doors. But the most gorgeous object in this procession, was, as usual, the Dais or Canopy, which cost, according to the *Minerve*, \$500. Under this marched a priest carrying before his face a great artificial eye, set in a golden disc, to represent the *All-Seeing* eye of the invisible and *Eternal Creator*! and another priest carried the Sacrament, or as the French Canadians call it, *Le Bon Dieu*, in a *ciboire* or box; and this is the object for which the procession is got up. The wafer, in this box, is the God in honor of whom it takes place, and before whom, at the ringing of a bell, all kneel down in the dust or mud, as the case may be, not even of course excepting the angels in white muslin.

At or near the entrance of the Congregational Nunnery, a little accident took place, which excited lively apprehensions in the minds of the priests that their God would be upset. The usual crowd in the



streets being on this occasion swelled by many strangers, all anxious to see everything that was to be seen; a rush was made when the Canopy was about to turn into the entrance of the Congregational Nunnery, which, notwithstanding the most strenuous exertions of the Constables, much crushing and a few blows, came near overturning the Canopy and all the objects of idolatry which it covered.

It was at a procession similar to this, in the city of Rome, some years ago, that Professor Morse, the inventor of the electric telegraph, was knocked on the head, and loaded with curses by an Italian soldier, because he did not take off his hat, in honor to the idol. We did not, however, hear of any violence of this kind, for Protestants, generally, kept as much as possible out of sight, during the idolatrous display. In popish countries this violence is common enough, and where the priests obtain supremacy of political power—which I trust will never be the case in our own happy United States or Canada—even the symbols of all government must be lowered at the approach of the idol and the priests of Rome. This remark is so strikingly illustrated by a scene lately witnessed at Bogota, South America, by Dr. Foote of the *Buffalo Commercial Advertiser*, that I cannot refrain from quoting his words:—

“It is less than a year,” says he, “since we were a personal witness of a striking illustration in a sister Republic, of the Church’s claim of superiority over the civil power. It was on Corpus Christid day, one of the grand festivals of the Church. The procession on the occasion was one of the most picturesque that could be imagined. The balconies of the houses on the line were decorated with the gayest colored hangings, and filled with bright-eyed women in all the pride of conscious beauty; and triumphal arches, glittering with the most brilliant flowers of the tropics, were thrown across the streets.

The procession was composed of the Archbishop and other high dignitaries of the Church, followed by a crowd of priests and friars, all arrayed in the garbs of their order, some of them rich and gorgeous, and all of them quaint and picturesque; of children, beautiful as cherubs, on cars scattering roses; of images of the Virgin and the Child, the Apostles and Saints, resplendent with gold and precious stones, borne under rich canopies on men’s shoulders; of the President and high officers of the state and army, troops of lancers and foot soldiers, military bands, &c. Slowly and stately the procession moved to the music of solemn chants, or the strains of the band, until it reached nearly the centre of the Calle Real, the principal street of the city, and here in the presence of the President and the highest civil authorities, *the flag of the Republic*

*was lowered to the pavement, and to typify the supremacy of the church, the Archbishop walked over it, stepping on its folds."*

May the day never arrive, when foreign priests of Rome shall have the power of trampling under their feet, the glorious stars and stripes of the great American Republic.

A visit to the interior of the Cathedral of Montreal, tended to confirm my impression of the debasing idolatry of the whole system. All around the interior, are images and pictures, before which wretched and ignorant looking devotees are kneeling, counting their beads and mumbling with a vacant stare, their *Ave Marias*. Several young women, I saw making the circuit of the church, and curtsying as they passed by each one of these pictures or dolls.

Before one of these images, a kind of doll representing the virgin with a little tinsel crown. I perceived a miserable looking, ragged old woman, with a boy kneeling by her side. She had in her hand a printed French prayer, which was pasted on a piece of board, and chained to the railing in front of the idol. After she had accomplished her task, I had the curiosity to examine the prayer, and I found it entitled as follows:—" *Priere que notre St. Pere, le Pape Pie IX, adressait a Dieu, dans la Sanctuaire de la Trinite, a Gaete, le 28 Novembre 1848, en presence du roi, et de la reine de Naples, des Cardinaux, etc. etc.*" — That is "A prayer which our Holy Father, Pope Pius IX. addressed to God in the church of the Trinity at Gaeta, on the 28th of November 1848, in the presence of the king and queen of Naples, the Cardinals, &c. &c." After the prayer, followed a promise of forty days indulgence for every repetition thereof, as follows: "*40 jours de l'indulgence chaque fois que l'on recitera devotement cette priere.*" And there was this poor deluded old woman, in order to win her days of indulgence, devoutly reciting this prayer, which it seems derives its virtue from the fact of its having been uttered by the Pope in the presence of that most cruel and execrable of all living tyrants, the butcher-king of Naples! Is it possible for fanaticism and imposture to go farther?

I had made several other notes of what I saw within this splendid temple of architecture, but my article is already too long, and I close by the earnest expression of my hope that the day may never arrive when this wicked, idolatrous, and anti-republican system—so false to the Bible, so dishonoring to God, and degrading to every thing that is noble in manhood—shall run riot over the heads of the people in the cities of this great and free republic, as it does in the popish cities of Europe and South America, or even in the comparatively mitigated form in which it is seen in the cities of Quebec or Montreal!

## ROTATION OF THE EARTH.\*

## THE PENDULUM EXPERIMENT.

BY PROF. J. E. WILLET.

MR. EDITOR,—As the experiment of Foucault, showing the revolution of the earth on its axis, has attracted much attention at different places, I will subjoin an account of our experiments at this place. Soon after the experiment was made known through the newspapers, I suspended a long pendulum in the belfry of the college chapel. It was arranged three several times, in order to remove every source of error; and the results may be deemed reliable. The pendulum used is a ball of lead, weighing six pounds, cast in the shape of a pear, with the neck broken off. It is suspended by a small copper wire, (the smallest drawn by the ordinary jewellers' plates,) thirty feet long; and makes about nineteen vibrations in a minute. The mode of attaching the wire at the top of the belfry is as follows. A small flat bar of steel twelve inches long, has about seven inches at one end bent at a right angle, and sharpened so as to be easily driven into a cross beam in the belfry. One inch at the other end is also bent in the same direction, forming a right angle, and the end is filed down to a very fine point. The longer arm is then driven into the under side of the above-mentioned beam. One end of the wire having been attached to the pendulum, the other extremity is made fast to a steel ring about two inches in diameter, which has a small conical indentation, counter-sunk in the inner side of the ring, opposite the wire. This ring is now slipped on the bent steel bar, so that the conical indentation fits over the sharpened end, and the pendulum is permitted to swing freely. It will be seen that this arrangement allows the pendulum to move very perfectly—so that the point on which it is suspended may even rotate, without changing the motion of the pendulum.

A table graduated into degrees, by diameters drawn across it, is placed under the pendulum, so that its centre falls just under the centre of the pendulum, when at rest. To give the pendulum motion, a loop larger than the circumference of the ball, is made at the end of a small thread,

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\* We insert this interesting demonstration of the earth's rotation by Prof. Willet of Mercer University, at the request of a friend in Penfield. It was originally published in the *Christian Index*, and will be considered, we think, as worthy of preservation in the *Memorial*.—[Ed.]



and this loop is slipped over the ball. The pendulum is then drawn aside, and fastened by the thread, to a nail driven in the edge of the table. After all has become still, the thread is burned off by a lamp, the loop falls, and the pendulum traces out by a graceful sweep one of the diameters of the table. In a few seconds it returns along the line, and thus oscillates for an hour and a half.

After about seven or eight minutes, a practised eye will perceive that the pendulum has changed its course with respect to the table, and that it moves along a diameter, one degree to the left of the original diameter. This deviation continues uniformly, amounting to about two degrees in fifteen minutes, four degrees in half an hour, and eight degrees in an hour. It is independent of direction; for the pendulum may be started North and South, East and West, or in any intermediate course, and the deviation is the same.

In explanation of this deviation, it may be said in general terms that the pendulum, by its freedom of motion, tends to move in the same general direction—whereas the table turns upon its centre, by reason of the earth's turning upon its axis. The point of suspension, the belfry, and chapel, of course, all move around similarly, the pendulum being the only thing, that is still in relation to a line drawn in absolute space. In speaking of it further, then, the pendulum will be considered as tending to move unalterably in the same general direction, while the diameter of the table which it first described, turns about with an angle of uniform deviation.

Suppose the pendulum and table be placed at the pole of the earth, and the pendulum set in motion. The given diameter of the table turns upon its middle point, with the table; making a complete revolution in twenty-four hours, or an angle of fifteen degrees in one hour.

Suppose them placed at the equator, and the given line a North and South one. The diameter of the table will here always be parallel to its original direction—and, as the motion of the pendulum is the same, there can be no deviation between the two, at the equator.

Suppose them placed at any other latitude, say thirty degrees North. Conceive this diameter running North and South, and protracted Northwards until it meet the earth's axis produced. If the earth turn on its axis, this diameter will describe in twenty-four hours the surface of a cone, whose base is the circle of latitude, and whose vertex is the point of intersection with the earth's axis. The diameter may then be conceived as a line fastened at the vertex of the cone, and sliding around the surface of said cone once in twenty-four hours. Conceive this cone unrolled and laid on a plane,—the vertex will constitute the centre of a circle,—

the circular base an arc of its circumference, and its surface the area of a sector of the same circle. This arc is the deviation which the diameter of the table has made in twenty-four hours, at that latitude. It can be shown, by a geometrical construction, to be equal, at any place, to 360 degrees multiplied by the sine of the latitude of the place.

As you go towards the equator, this cone lengthens out, and, at the equator, becomes a cylinder, which unrolled gives neither a circle, nor sector of a circle;—hence, there can be no deviation at the equator.

As you go towards the pole, the cone diminishes in altitude, and at the pole becomes a plane surface, comprehending a complete circle; hence, at the pole, the diameter deviates through a whole circle in twenty-four hours.

The period required, then, for this amount of deviation to accomplish a complete circle varies; being twenty-four hours at the pole, and increasing as you go to the equator to infinity, according to the rule stated. I have calculated this period for several places, by dividing twenty-four hours by the sine of the latitude of the place, and give the results as follows:

|                   | Whole period. |               | Dev'n. in one hour. |     |
|-------------------|---------------|---------------|---------------------|-----|
| Paris,.....       | 30            | hours 53 min. | 11°                 | 17' |
| Boston,.....      | 35            | " 36 "        | 10°                 | 6'  |
| New-York,.....    | 36            | " 48 "        | 9°                  | 46' |
| Penfield,.....    | 43            | " 29 "        | 8°                  | 16' |
| Charlestown,..... | 44            | " 20 "        | 8°                  | 6'  |
| Savannah,.....    | 45            | " 12 "        | 7°                  | 57' |

The deviation in one hour shown in the above table, corresponds remarkably with the result of experiments tried in three of those places; and it is desirable that these experiments should be multiplied in as many latitudes as possible, that the theoretical deductions may be entirely verified.

## PHILIP HENRY'S PROPHECY.

THE Rev. Philip Henry, speaking once of a wicked son in the neighborhood, that was very undutiful to his mother, charged some of his children to observe the providence of God concerning him. "Perhaps," said he, "I may not live to see it, but do you take notice, whether God do not come upon him with some remarkable judgment in this life, according to the threatening implied in the reason annexed to the fifth commandment," but he himself lived to see it fulfilled not long after in a very signal providence.

## THE PASTOR'S WIDOW.

A NARRATIVE OF FACTS.

BY REV. J. BELCHER, D. D.

## PART II.

A FEW months after the death of her beloved husband, the widow of my friend removed with her children to the neighborhood of her native place, where she continued to receive the kindness which the Christian displays, who feels that "pure religion and undefiled before God and the Father, 'consists in' visiting the widow and the fatherless," as well as in keeping himself unspotted from the world." Here she was fully employed in her own domestic concerns, and in the education of a few young persons; some, at least, of whom dwell on her memory and virtues, with a melancholy pleasure; which, while it calls forth a sigh over departed excellence, and compels us to weep over the ravages of sin, detaches us from the world, and thus maketh the heart better.

Scarcely had twelve months elapsed after death had removed her best earthly friend, before she was called to receive his renewed visit, and to weep over the cold remains of her eldest child, a lovely girl, between five and six years of age. By her amiable temper, her keen and lively perceptions, her engaging manners, and the indications she gave of decided piety, little Anna had engaged the affections of all who knew her. Young as she was, she had learned to read and value her Bible; her conversation was often on the love of the Saviour; and though but young in the school of her Redeemer, it was evident that she was fast maturing for heaven. A few days before her death, observing her mother in tears, she asked, "mamma, why do you cry?"—"Because, my dear, I fear you will soon leave me."—"Well, mamma, I am sorry to leave you, but you know that the Great God will not die; and I hope I shall soon be with Jesus; and did you not tell me, that my dear papa was gone to be with him?"—"Yes, my dear daughter."—"Then, mamma, why should you grieve if I go too?"—Amiable sufferer! may the instructions, and the reproof thus tenderly conveyed, be deeply impressed on the hearts of all who serve God; and may we never wish, even for a moment, to detain those from the world of glory, who are called there, but so live that when we are visited by death we may be ready to enter on its joys.

It has pleased the benevolent Author of our nature, so to order the



affairs of his creatures, that sorrow, however acute, occasioned by the loss of friends, shall gradually be lessened, and that time shall heal the wounds inflicted by death. This arises from a variety of circumstances; such as the constitution of the mind, which cannot dwell very long on any one object;—the sympathy of our friends, who lighten our burdens by the portion of them which they bear;—the inviting nature of the comforts of life;—and, probably, in many instances, because we feel that we are ourselves approaching the world into which our friends have already entered, and we hope to meet, to separate from them no more. My friend, a few months after the death of her daughter, began to resume her former cheerfulness. “The waters of a bitter cup had been wrung out to her;” but she saw that cup placed in her hand by her best Friend, and in the spirit of her adorable Redeemer, she asked, “The cup that *my Father* hath given me, shall I not drink it?” and in conformity with his infinitely wise instructions, she had learned to say, “Thy will be done.” However dark and mysterious the dealings of God now appear, a time will shortly come, when even his most painful dispensations shall be seen to have had their origin in love. As Cowper sings:

“Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain.”

Surrounded by affectionate pupils, who esteemed her person, and valued her instructions; and with Christian friends, who in every possible way gave assurances of affectionate sympathy and regard; and still blessed with two lovely children, in whose countenances she traced, or thought she traced, a resemblance of her sainted husband, and to whose future years she looked forward with fond anticipations, it was hoped that the life of this amiable woman would be spared, as a blessing to her family and to society. Added to all this, a connection of an interesting nature, was contemplated between her and a valuable Christian minister a friend and companion of her late husband. But, alas, how uncertain are all human prospects! The fairest scenery soon becomes barren and withered, when “He who sitteth in the heavens” is pleased to crush our fond expectations.

While these hopes were indulged, and the friends of the widow were rejoicing in her return to the enjoyments of life, that fatal disease—*Consumption*—had commenced its hidden but deadly ravages on her frame. A cold, caught by visiting some poor sick persons, brought on a cough, and other unfavorable symptoms; it was hoped, however, that as

no very formidable disease had yet appeared, medicine, a change of air, and the approach of summer, would bring back the desired blessing of perfect health. But no! He with whom is our destiny, and in whose hand her life and breath were, had otherwise ordained; and a few months shewed that her friends would be shortly summoned to weep around her tomb, and that her children would be left in the world—*orphans*.

I shall not soon forget the anxiety of her mind, when her case began to appear hopeless. Firm faith in a blessed Redeemer, and communion with God, had removed from her the fear of death, and she could look forward with holy delight, to the period when she should rejoin in another world, those whom she loved on earth; and more especially did she exult in the expectation of bowing at the throne of the adorable Saviour, who died for her salvation. "But then," she would say, "what shall become of my dear children?" Her feelings on this subject may be partly gathered from the following extract of a letter she addressed to a female Christian friend, residing in the village where her husband had labored, and where his remains lay:—

"MY DEAR MRS. ————.

"Your kind communication, full as it was of love, produced an effect quite different from the one you designed. I felt indeed grateful to our heavenly Father that the good seed sown by my dear husband has continued to grow. I am glad to hear that my friends at ———, continue to hold their meetings for prayer and Christian conference, and am indeed pleased to learn that the sermon preached by the "dear departed," on coming to Christ as the foundation stone on which the sinner may build his hopes of salvation, was made so useful to poor Sally D——, in bringing her to a knowledge of her need of a Saviour, and to persuade her to depend on Jesus for salvation. May that Saviour preserve her from falling away, and from every other evil.

"But, oh! my dear Christian friend, how has your letter recalled the scenes of other years to mind! I have in imagination been transported to your village, the very name of which I once loved, but it now only causes gloom. I seem to visit again the sanctuary of the Lord, and look to the pulpit, but *he* is not there—I return to the study;—I see his books,—his chair,—his desk,—but *he* is absent. I walk over the house, but the chief tenant is gone. I think of the comforts he left; but of my dear Anna, my pious little girl, I am bereaved. Yes, in her case did our gracious God fulfill his promise, that "out of the mouths of babes and sucklings he will perfect praise." I have not, however, forgotten what my dear child told me a little before she died, "that God lives." He does live, and he can make the darkest dispensation end in mercy.

"I am apprehensive, my dear friend, that before long I also shall be numbered with those who are gone before. For several months past I have been nearly unable to attend to my school, and find that the least exertion is almost too much for my feeble frame to bear. My physician, though he tries to encourage me, gives me but little hope. The intended connection of which you have heard, is altogether dissipated, as I would wish to be free as possible from every tie that would yet bind

me to earth, and am looking forward to the period when I shall rejoin those in a better world whom we mutually loved, and what is far better, shall dwell with Him who is at once my 'Maker and my Husband.'

"I am almost afraid that on one subject I indulge a sinful anxiety. 'What shall become of my dear children?' This is now my only tie to the present world. I grieved greatly over the loss of my dear Anna; but the stroke was in mercy. Our God has hitherto proved their Father and their Friend, and may I not trust that he will be so still?

'O for a strong, lasting faith,  
To credit what the Almighty saith!'

Pray, my dear friend, that I may be enabled to leave them with confidence in the hands of the Lord. May they grow up to love and serve him! this is all my desire.

"I earnestly hope to hear from you; but I can scarcely expect either to see you again, or more to address you in this way. May it be ours to meet in heaven!

'There on a green and flowery mount,  
Our weary souls shall sit;  
And with transporting joys recount  
The labors of our feet.'

"It has indeed been a great labor to me to write so much as this, even at different times: but as we have long loved each other, I wished to show you that my affection remains till death. May the greatest blessings from the Saviour descend upon you! and though I know not your present minister, may he prosper in his work, and build up 'those who through grace have believed.' Farewell, my dear friend, *farewell!*

"Most affectionately yours,  
"ANN ———."

In a few weeks after writing this letter, my friend was entirely confined to her room, and all hope of her recovery was given up. It was long, however, before the anxiety of her mind, in reference to the future welfare of her children was removed. Frequently was she reminded of the character and promises of the blessed God, who had hitherto supported her, and who was yet able to raise up friends for the support of her children when she should be removed from them; and at length she became persuaded that "He who heareth the young ravens when they cry," would not be unmindful of the offspring of those who hoped in his mercy, and who had spent their lives in his service. Under this impression she cheerfully commended her children to God, who in an extraordinary manner has blessed them, in answer to the prayers of their parents.

Never, perhaps, was there a more striking display of the calmness and serenity with which the Christian can meet the last enemy, than in the latter days of my valued friend. From childhood she had known the grace of God in truth, had grown strong in the faith which fixes the



affections of the soul on the Lord Jesus Christ, and which leads the most fervent desires of the heart after those things which are eternal; and now that she had been happily enabled to give up herself and her children to the entire disposal of Jehovah, she could adopt the language of Jacob as her own:—"I have waited for thy salvation, O Lord!" The devotional spirit, for which she had long been eminent among her friends, had preserved her from despondency; and as she was hastening from this world, and passing on to the enjoyment of the heavenly state, it was ripening into praise. The meekness which had adorned her character, was now more conspicuously seen than before; and more than once did she endeavor to caution her friends against the indulgence of a murmuring disposition; and entreated that, as her children rose up into life, they might be taught that the removal of their parents from earth was the act of the Great Being, who is infinitely benevolent. Few illustrations have been given to the world of the meaning of the inspired writings more forcible than that which the dying bed of this Christian afforded of the text, "The *meek* will he teach his way, and the *meek* will he beautify with salvation."

In conversation with her but a few hours before her removal from earth, she remarked, "Ah! what imperfect creatures we are! I was preparing, after enduring the chastisements of my heavenly Father, for the renewed enjoyment of earthly happiness, little thinking that I was so near the end of my earthly pilgrimage; but the blessed Jehovah had other happiness in store, which I had not yet expected to enjoy. He has brought me now very near to the gates of eternal glory!"—"And would you not," she was asked, "wish to live awhile longer to see your children educated for God?" With evident emotion she replied, "No; I have no wish on the subject; I love them yet, but 'my God shall supply all their need.—He doth all things well.' My unbelief once led me to fear, but I can now leave them in the hands of Him to whom I am going." She soon after said, with faltering accents, and apparently with great difficulty:—

"Jesus can make a dying bed  
 Feel soft as downy pillows are;  
 While on his breast I lean my head  
 And breathe my life out sweetly there."

Such was the faith, the hope, and the latter end of one who adorned the gospel; whose character was formed for extensive usefulness; and who was indeed an example worthy the imitation of those who may be placed in similar circumstances. She was truly an ornament to the

church of God ; as far as her pecuniary circumstances allowed, and as far as active exertions could accomplish, a warm friend to the poor ; and especially did she delight in imparting instruction to the ignorant, and giving a word of consolation to those in affliction. But while we are permitted to weep over the removal of such gems from our world, we should not forget that they go to adorn a better region, and to take possession of that state of rest, and of exemption from sin, which they so earnestly desired. While we mourn the death of our pious friends, they are uniting in the song of " Worthy is the lamb to receive blessing, and honor, and glory, and power. Unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to Him be glory and dominion, for ever and ever, Amen !"

Perhaps I may be allowed to detain the attention of my reader a few moments longer, while I affectionately enquire whether or not he possesses the piety which was so eminently useful in the case of my departed friend ? But for the religion of the Bible, which derives all its worth from the great doctrine of atonement by the cross of Christ, she had been as far from God and from happiness, as any one of those who seek happiness only in pursuit of the pleasures of the present world. But possessing faith in Christ, she rose above the trifling concerns of time, triumphed over the common trials of life, and was happy even in death itself :—

" Her God sustained her in her dying hour ;—  
Her dying hour brought glory to her God."

When I have seen some young persons possessing external and mental accomplishments, devoting their time and their hearts to the pleasures of the toilette, the ball room, the card table, or the theatre, I have been ready to enquire, " And what will ye do in the end thereof ?"—And when I have been summoned to the death-bed of such persons, and been witness to the agonies of their awakened consciences—when the last enemy has been about to hurry them out of the world, and they have been fully aware how unprepared they were for the awful change ; I have heard their cries—I have seen their looks—but am unable to describe the scene.

And yet many of these young persons have had about them much that is amiable and engaging ; they have, occasionally at least, attended the house of God, and have performed actions of benevolence to the poor ;—but alas, they have been destitute of that change of heart without which nothing that they can do can be acceptable to God. Nothing but genuine piety—nothing but those holy feelings which originate in

a regenerated heart, can make us really happy, or cause us to appear lovely in the sight of holy beings. How important is it that young persons, were it only for their own sake, should "remember their Creator in the days of their youth!"

"Religion should our thoughts engage,  
Amidst our youthful bloom;  
'Twill fit us for declining age,  
And for the silent tomb."

In how many cases, when the pursuit of this religion has been neglected in youth, have we seen the conscience gradually become hardened, till the individual has fallen into sins at which he would once have shuddered, while he has given awful proof that his attention was never practically directed to the fact of his being a candidate for another world.

The great evil which prevails among mankind is that of having erroneous views of the present world. They are attracted by its glittering show, and suppose that all its apparent enjoyments are real. They forget that men are clothed in disguise, and that when they have performed their parts, they, one after another, throw aside the garments they have assumed, and retire into a world of awful realities. Such is the view of one of the most elegant of our modern poets, whose lines I may perhaps be allowed to transcribe:—

"This world is all a fleeting show,  
For man's illusion given;  
The smiles of joy, the tears of woe,  
Deceitful shine, deceitful flow,  
There's nothing *true* but heaven.

And false the light on glory's plume,  
As fading hues of even;  
And love, and hope, and beauty's bloom,  
Are blossoms gathered for the tomb,  
There's nothing *bright* but heaven.

Poor wanderers of a stormy day,  
From wave to wave we're driven;  
And fancy's flash, and reason's ray,  
Serve but to light the troubled way,  
There's nothing *calm* but heaven."

But if any one among my readers is yet resolved to neglect the great concerns of religion, and to devote his time and his energies to the present world, we leave him with the language of the wise man before his



eyes; the first part of which he will now, in all probability, regard with avidity, and the latter he shall, in the end, most certainly realize:—  
*“Rejoice, O young men, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes; but know thou that for all these things God will bring thee into judgment.”*

### THE PRESUMPTUOUS HEIR.

THE Rev. Mr. Baker, a Free-will Baptist evangelist, was visiting from house to house, in a certain neighborhood in New England; and met on his walk three young men with axes on their shoulders. He stopped and conversed with them. Two appeared somewhat serious: the third, a gay, frank young man, replied, “You see, sir, that splendid white house on that farm yonder?” “Yes.” “Well, sir, that estate has been willed to me by my uncle; and we are going to do some chopping in the woodland that belongs to it. There are some incumbrances on the estate which I must settle, before the farm can be fully mine; and as soon as I have cleared it of these incumbrances, I mean to become a Christian.” “Ah! young man,” said the minister, “beware; you may never see that day; while you are gaining the world you may lose your soul.” “I’ll run the risk,” said he, and they parted. The three young men went into the woods; and this daring procrastinator, and another, engaged in felling a tree. A dry, heavy limb, hung loosely in the top; and as the tree was jarred by the successive strokes of the axe, it quit its hold, and as it fell crashing through the branches, it struck the head of the young heir, in its way, and stretched him on the ground a lifeless corpse. Thus were his hopes cut off; and hazarding the delay of months, he lost his soul in an hour. His fellow laborer was converted; for conviction struck his mind when he saw the young man quivering in death! “I felt then such a horror at the danger of delaying religion, when I thought what he had just said, and saw his end, that I determined to neglect my soul no longer.” His example was followed by others; and a great revival ensued.

## A MOTHER IN ISRAEL.\*

A FEW days since, I visited a rural cemetery, in which sleep many of the friends of my earlier years. It is in the State of New Hampshire, on the bank of that sweetest of streams, Sugar River. There, with a beloved brother, I stood by the side of two graves: in one of which, for eighteen years, has reposed all that was mortal of a godly minister of Jesus Christ, Rev. Elisha Hutchinson; and, to the other, a few days previous, had been committed the remains of his truly Christian wife, Mrs. Martha Hutchinson. Another grave, near by, awakened more tender, because *filial* recollections. But these two graves, side by side, were invested with an interest which only a "son in the gospel" can appreciate. The spot was hallowed by associations of a spiritual kind, and richly exciting were the reminiscences that it stirred in the depths of the heart.

Mrs. Hutchinson, born in Middleboro', Mass., June 21, 1776, was the daughter of Mr. Samuel Eddy. In early life, she became a subject of grace, and united with the Congregational church. About the year 1798, she was married to Mr. H., then a Congregational minister in Hartford, New-York. Two years afterwards, she and her husband were baptized by "Elder Long," in Zoar, Mass. In 1814, Mr. H. removed with his family, to Newport, N. H., and became the pastor of the Baptist church in that town, where, in 1833, full of years and ripe for heavenly glory, he finished his course. Mrs. H. survived him till June 18, 1851, when, at the residence of her son, in Windsor, Vt., she concluded her earthly mission, and went to join the better portion of the church universal. Her last illness was protracted, and attended by much suffering. But in all her physical anguish she was patient and submissive. She knew whom she trusted, and never doubted his faithfulness. Her mind was constantly peaceful, and occasionally joyous. At times, heaven seemed to be unveiled, and she had enrapturing views of the Redeemer's glory, so that faith was well nigh changed into vision. Then her enjoyment was of the highest order known on earth; her countenance was radiant with light from above, and her counsels and exhor-

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\* The above gratifying tribute to the memory of our dear mother, we have received from a distinguished brother in Boston for the Memorial. It was first published in the Watchman and Reflector.—Ed.

tations to her attendants breathed the spirit of a messenger from a better world. Many passages of Scripture relating to the character, the work and the triumph of Christ, she repeated with elevated emotion.—Hymns that exalted her Saviour, she recited and sang with full voice.

Mrs. H., through a long life, honored her Christian profession. Her piety was of the cheerful cast. Though her doctrinal views, like those of her husband, were very decidedly Calvinistic, yet they were not such as to give ascerbity to her temper, or rigidity to her manner. Her faith was exceedingly strong, and it worked by love. She loved Zion, and lived, and labored, and prayed for her prosperity. She passed firmly through scenes of trial, in which others would have staggered and been dismayed. By no faltering, no deviation, did she ever betray a defective confidence in God, or a weakness of any Christian principle. She was a steadfast Christian, and it was always her grief to see others swerving from truth or duty. "My sons," she said, nearly at the last, "I must leave you. Hold fast to the truth. Be faithful in the cause of Christ."

I knew this lady nearly thirty-seven years, and her history is fragrant in my memory. She was truly "an example to the believers"—a model "mother in Israel." S.

## A YOUNG BRAHMIN.

THE Rev. Eustace Carey, a Baptist Missionary from India, when speaking before the American Tract Society in 1825, gave a very interesting account of the death of a young Brahmin in that country. He obtained a tract, and after reading it went to the missionaries, full of anxiety, inquiring, "What shall I do to be saved?" They instructed him out of the gospel. He went again and again, renounced his idols, gave his heart to Christ, and in a few weeks was baptized and united with the Church. He soon after fell a victim to the cholera. A little before he died, another young native Christian visited him to administer comfort, and as he laid his languishing head on the bosom of his young friend, he broke out in an ecstasy, and said in his native tongue, "Sing, brother, sing." "What shall I sing?" was the inquiry of his friend. "Sing salvation, salvation through the death of Jesus! Salvation through Jesus Christ." These were the last words he uttered.



## EARLY PROTESTANTS AGAINST A CORRUPT CHURCH. DONATISTS.

BY THE EDITOR.

A. D. 311, there was a rupture in the church at Carthage similar to that in the church of Rome, A. D. 254, which shook the Roman empire to its centre, and kept the affairs of church and state in commotion for more than a century. Upon the decease of Mensurius, Bishop of Carthage, in 311, Cæcilian, an arch-deacon, was elected to fill the vacancy. But as the Bishops of Numidia were not notified nor invited to participate in the consecration, they were much incensed, and proceeding to Carthage, summoned Cæcilian before them. He refused to appear, and they pronounced him unworthy of his office, and elected Majorinus his deacon, as bishop in his place. Thus there were two parties, headed by the two bishops Cæcilian and Majorinus. One of the principal of these Numidian bishops, was Donatus, from whom the party, opposed to Cæcilian, are supposed to have taken the name of "Donatists."

In the year 313, this controversy was brought before Constantine the Great, and he committed the examination of it to Melchiades, Bishop of Rome, and three bishops of Gaul, by whom Cæcilian was justified in the course he had taken. The Donatists considered this decision as extremely partial and oppressive. They objected to the small number of bishops appointed to decide, and believed that they were the mere tools of the Emperor, and that the council was properly nothing more than a civil court. The trial, they justly considered, as a farce, and unworthy of the true church of Christ. They believed that *their* decision against Cæcilian, in a council of seventy venerable bishops, ought to have been considered as more authoritative than a decree of nineteen bishops at Rome. The complaints of the Donatists were so great, that the Emperor in 314, appointed a larger tribunal, which decided against them, as they might have expected of those who were entirely in the Emperor's power. The Donatists then appealed to the Emperor himself, and the result was the same. They then fearlessly denounced him as partial, and as having been corrupted by their enemies. This enraged Constantine, and he began to persecute the Donatists, and directed that their temples should be taken from them in Africa, that some of their bishops should be banished, and others put to death. Here was manifested by the Emperor, the true spirit of popery, which has so often appeared in later times. Constantine, as we have before observed, was really the first Pope, though he did not receive that title. Terrible commotions followed, as the Donatists were very numerous, and could not be subdued by the Empe-

ror. Vast numbers of the peasantry, (called Circumcelliones,) took the part of the Donatists, and defended them by arms, ravaging all Africa with fire, and sword, and tortures. The Donatists, however, disapproved of any such forcible measures, though they would face death in its most horrible forms, rather than submit to those oppressive measures of Constantine, which violated their consciences. The Emperor was finally obliged to repeal the laws against them, in order to prevent a civil war. The Donatists multiplied rapidly, and A. D. 330, one of their councils numbered two hundred and seventy bishops or pastors. In 348, after the death of Constantine the Great, Constans, his son, endeavored to bring back the Donatists to the corrupt church; but in vain. Finally the Circumcelliones, who fought for the Donatists, were vanquished by the Emperor's troops, and for about thirteen years, they were dreadfully persecuted. A majority of them fled in various directions, others were banished, and many were put to death. Julian, who came to the throne A. D. 362, favored them for a while, and they flourished exceedingly, so that the greater part of Africa joined their communion. Their adversaries admitted that their doctrines were sound, and that their lives were not censurable.\*) They considered the church which they had left as having fallen from its former purity, as not blessed with the influences of the Holy Spirit, and as not the true church of God. All who came over to them from the old church they rebaptized, as they considered their former baptism invalid, because it had been administered by corrupt men. Their sentiments, in short, were very similar to those of the Novatians. Crispin, a French historian, says that they very nearly resembled the Novatians in doctrines and discipline, and were called Anabaptists. Thomas Fuller, an English historian of the 17th century, says the Baptists in England in his day, were the Donatists new dipped. J. B. Bossuett, Bishop of Meaux, asserts that the Vaudois were a species of Donatists.

It is highly probable, indeed it is almost certain, that the Donatists and Novatians, were the forefathers of the Waldenses, and Albigenes or Vaudois, and were uncompromising Baptists. True, like Luther and the reformers in modern times, they did not at once forsake all of the corruptions of the apostatized church; but they opposed the "beast" in whatever form he appeared to them. They opposed corruption wherever they perceived it. Their views of baptism, no one we think will dispute, were the same as their brethren the Novations, which we have already considered. †

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\* Mosheim Eccl. Hist. B. II. Cent. iv. P. II. ch. v. §. 8.

† See. Memorial Vol. X. p. 254-57.

## THE PASTOR'S PAGE.

COMPOSITION FOR THE PULPIT.—Let your performances be plain and *Scriptural*. Choose for your pulpit subjects, the plainest and most needful truths; and endeavor to make them plainer. Be serious in the delivery. Affect not fine words; but words which the Holy Ghost teaches; that is, sound speech which cannot be condemned. Enticing words of man's wisdom, debase your matter. Gold needs not to be painted. Scripture expressions are what people are used to, and will remember. Consider the lambs of the flock. You must take *them* along with you. Do not over-drive them, by being over-long, or over fine.

MATTHEW HENRY.

SPIRIT OF THE MINISTRY.—The man who labors to please his neighbor for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different would be the face of things if this spirit prevailed!

R. CECIL.

GOOD ADVICE FROM A SLAVE.—A young minister received calls at the same time, from two different societies, to become their pastor. One of the churches was rich, able to give him a large salary, and well united; the other was poor, and so divided that they had driven away their minister. In this state of things, the young minister applied to his father for advice. An aged African servant, who overheard what was said, replied to the young clergyman, "Massa, go where there is the least money, and the most devil." He took the advice, and was God's agent in uniting a distracted church, and converting many souls to Christ.

PREACHING FOR ETERNITY.—Would ministers preach for eternity, they would then act the part of true Christian orators; and, not only calmly and coolly inform the understanding, but by persuasive, pathetic address, endeavor to move the affections and warm the heart. To act otherwise, bespeaks sad ignorance of human nature, and such an inexcusable indolence and indigence in the preacher, as must constrain the hearers to suspect whether or not, the preacher, let him be who he will, only deals in the false commerce of unfelt truth.

G. WHITEFIELD.



## THE PRINCE OF SALEM COMES TO REIGN.\*

BY THOMAS CAMPBELL.

WHEN Jordan hushed his waters still,  
And silence slept on Zion's hill;  
When Salem's shepherds, thro' the night,  
Watched o'er their flocks by starry light—  
Hark! from the midnight hills around,  
A voice, of more than mortal sound  
In distant hallelujahs stole,  
Wild murmuring, on the raptured soul.  
Then swift, to every startled eye,  
New streams of glory gild the sky;  
Heaven bursts her azure gates to pour  
Her spirits to the midnight hour.

On wheels of light and wings of flame,  
The glorious hosts to Zion came.  
High Heaven with sounds of triumph rung,  
And thus they smote their harps and sung:

O Zion! lift thy raptured eye,  
The long-expected hour is nigh—  
The joys of Nature rise again—  
The Prince of Salem comes to reign!

See Mercy, from her golden urn,  
Pours a glad stream to them that mourn;  
Behold, she binds, with tender care,  
The bleeding bosom of despair.—  
He comes—He cheers the trembling heart—  
Night and her spectres, pale, depart:  
Again the day-star gilds the gloom—  
Again the bowers of Eden bloom!  
Oh, Zion, lift thy raptured eye,  
The long-expected hour is nigh—  
The joys of Nature rise again,  
The Prince of Salem comes to reign!

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\* These beautiful lines were written by the great English poet at the age of sixteen.—Ed.

## Monthly Record.

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### FOREIGN ITEMS.

REVOLUTION IN CUBA.—On the 4th of July a pronunciamiento was made at Puerto Principe, as the first step towards Cuban independence. A crowd assembled in the groves, and raised their flag of revolt, and were soon attacked by some cavalry lancers from the garrison of Principe by order of General Lemery. They were met by the patriots with firmness, and soon routed, leaving twenty of the Spanish troops killed and a large number wounded. None of the Patriots were killed, though several were wounded. It is stated that the government troops are going over to the patriots. The pronunciamiento is an able document, and the movement looks like our revolutionary struggle.

Advices dated July 22, state that the Patriots attacked Col. Conte, who was rafting Spanish troops across a river near Puerto Principe, killing many of them, and taking the Col. and other officers prisoners. Later advices state that the Patriots captured the town of Las Tunas. July 17 a battle occurred at San Miguel in which the Patriots were victorious. Trinidad had proclaimed its Pronunciamiento of Independence July 24. Advices of August 2 state that the Spanish government were using very stringent measures, and that they had dispersed the Patriots about Principe, capturing some of them.

FRANCE.—Advices from Liverpool of July 23 announce the fact that the French National Assembly on July 19, decided against the proposition to so revise the Constitution as to make Louis Napoleon eligible for re-election. This is very favorable to the permanency of the Republic.

CIRCASSIA—MORE FIGHTING.—Advices from Constantinople, dated June 19, inform us that the Russians have been obliged to evacuate all of the ports between Tchemer and Kouban, and that they have blown up the castles. The fort of Haidar was attacked by the Naib Mohamend Emir, and the whole 2000 garrison forced to surrender to the Circassians.

AUSTRIA.—The Austrian government has prohibited the use in schools of books written by Protestants.

CAPE OF GOOD HOPE.—The latest intelligence, before closing our columns, is unfavorable to the English and to the speedy close of the Kaffir War.

### MISSIONARY INTELLIGENCE.

DEPARTURE OF A MISSIONARY.—Rev. L. Ingalls and lady sailed from Boston July 9th, for Arracan. Interesting religious services were previously held in reference to Bro. I's. departure in Baldwin Place Baptist church.

We learn from the Macedonian that Bro. Wade has taken charge of the church left destitute of a pastor by the death of Dr. Judson. Since its formation in 1827, 240 members have been added, 46 excluded, and 49 have died, leaving the present number 145.

### LITERARY ITEMS.

THE COMMENCEMENT AT BROWN UNIVERSITY, took place July 9. Fourteen young gentlemen pronounced creditable orations, and thirty-two received the degree of A. B. The degree of A. M. was conferred upon ten in course, and the honorary degree of A. M. on his Excellency, Geronimo Womeneta, Minister of Finance of the Republic of Chili, the degree of D. D. upon Rev. Solomon Peck of Boston, and L.L.D. on Hon. La Fayette S. Foster, of Ct. The exercises passed off pleasantly. Wm. Greene, Esq., of Cincinnati, Abraham Payne, Esq., of Providence, and Rev. Robert Turnbull, of Hartford, addressed the societies previously to commencement.

THE COMMENCEMENT OF SHURTLEFF COLLEGE occurred June 26. The exercises of the graduating class are highly spoken of. Rev. Mr. Hall, of O., and Rev. Wm. Crowell, editor of the Western Watchman at St. Louis, addressed the societies. The honorary degree of D. D. was conferred on Rev. David Benedict of R. I., and L.L.D. on Hon. E. Bates of Mo.

THE COMMENCEMENT AT ROCHESTER UNIVERSITY, occurred July 9, at Corinthian Hall. After prayer by Rev. Dr. Kendrick, 12 orations were pronounced by the graduating class, and one (valedictory) by a candidate for A. M. The performances are spoken of as very creditable. Ten received the degree of A. B. The honorary degree of A. M. was conferred on Rev. H. E. Peck, of Rochester, Rev. J. S. Backus, of New-York, and Rev. P. B. Haughwout, of Nunda. The degree of D. D. was conferred on Rev. Wm. Dean, Missionary to China, and Rev. H. W. Lee, of Rochester. L.L.D. on Governor Hunt and Hon. A. Gardiner. In the evening, after commencement, a public levee was given by the Chancellor, Judge Harris, instead of a dinner as is usual on such occasions. The anniversary of the Theological Seminary took place on Thursday (10th) at the same place. Six young gentlemen delivered addresses, we learn, of a high order. Dr. Maginnis addressed the graduating class. Dr. Conant then delivered a learned inaugural address. Previously to commencement an excellent discourse was preached before the Union for Ministerial Education, by Rev. V. R. Hotchkiss. The Delphic and Peithonian Societies were addressed by H. W. Beecher, of Brooklyn, and a poem was pronounced by Park Benjamin, of New-York. The exercises were all deeply interesting. We think there is not an instance on record in which an Institution of this kind has been established and so liberally endowed in so short a time. Truly the New-York Baptists have presented an example worthy of imitation among all denominations of Christians.

THE COMMENCEMENT OF GEORGETOWN COLLEGE, occurred June 26.

Granville College held its commencement the second week in July.



Commencement at Columbian College occurred July 16. Rev. Dr. Howell addressed the Alumni.

New-York Central College held its commencement July 16.

UNION UNIVERSITY.—We acknowledge the receipt of a Catalogue of this Institution, containing the names of eight in the graduating class, nine seniors, eighteen Juniors, twenty-three Sophomores, forty-three Freshmen, seventy in Preparatory Department—Total 181. *Officers of Instruction*—Rev. Joseph H. Eaton, A.M., President and Prof. of Intellectual and Moral Philosophy. P. W. Dodson, A.M., Professor of Mathematics and Natural Philosophy. Rev. Wm. Shelton, A.M., Professor of Hebrew and Greek. G. W. Jarman, A. M., Prof. of Latin and Literature. J. W. Thomas, A.B., Tutor. We are glad to see this rising Institution so rapidly filling up with students.

MERCER UNIVERSITY.—We have received from Rev. A. S. Morrall, of Penfield, Ga., a Catalogue of the University established in that place, from which we learn that in the Theological Department there are in the Senior Class two, Middle Class none, Junior Class one, Partial Course four, in Preparatory Studies seven—Total 14. In the Collegiate Department there are Seniors twelve, Juniors thirteen, Sophomores twenty-six, Freshmen twenty-four—Total 75. In the Academical Department there are 61—Total in the University 140.—*Faculty of Instruction*—J. L. Dagg, D.D., President of the University and Prof. of Systematic and Pastoral Theology in the Theological Department. N. M. Crawford, A.M., Prof. of Ecclesiastical History and Biblical Literature. *College*. S. P. Sanford, A. M., Prof. of Mathematics. P. H. Mell, A.M., Prof. of Greek and Latin. S. G. Hillyer, A.M., Prof. of Belles Lettres. J. E. Willett, A.M., Prof. of Chemistry and Natural Philosophy. *Academy*—T. D. Martin, A.M., Principal. We are happy to learn that this valuable Institution is well endowed and in a flourishing condition.

THE CHRISTIAN REVIEW for July has been received, which contains learned and able articles by Rev. Drs. Ide, Curtis, Maginnis, Ripley, and others. There are two communications from correspondents in Germany, giving important information in respect to the progress of learning in that country. The April No. of the Review we have not received.

NEW-YORK RECORDER.—We have watched the progress of this paper with interest, and are happy to notice the ability, energy and promptness with which it is conducted. The publisher, James S. Dickerson, and the editor, Rev. M. B. Anderson, by the kind, conciliatory course which they have taken, have secured the warm friendship of their brethren in all parts of the State. The New-York Recorder, as now conducted, will compare well with the ablest periodicals of the kind in the country.

THE INDIAN ADVOCATE.—The July number of this periodical appears with a new and much improved caption. We are pleased to learn that the paper is in a prosperous state, and yields some revenue to the American Indian Mission.

Association, whose organ it is. It is edited in an able and attractive manner by Rev. Sidney Dyer, Cor. Secretary of the Am. Indian Mission Association. We wish the enterprise much success.

### SCIENTIFIC INTELLIGENCE.

**RAPIDITY OF THE NERVOUS CURRENT.**—In a paper presented to the French Academy of Sciences, "On the rapidity of the propagation of the Nervous agency in the Spinal Nerves"—Helmholts described at some length some experiments of his, from which he concludes that the nervous irritation passed over a space of fifty or sixty millimetres (about two inches) in from 0.0014 to 0.0020 of a second. The experiments were made upon frogs. The lower the temperature the less appears the rapidity of the nervous agent.

**A PALACE OF ICE.**—"The ice palace which the Empress Anna caused to be built on the bank of the Neva, in 1740, was constructed of huge quadrats of ice hewn in the manner of free stone. It was fifty-two feet long, sixteen broad, and twenty high. The walls were three feet thick. In the apartments were tables, chairs, beds, and all kinds of household furniture of ice. In front of the palace, besides pyramids and statues, stood six cannons, carrying balls of six pounds weight, and two mortars of ice. From one of the former, as a trial, an iron ball, with only a quarter of a pound of powder, was fired off. The ball went through a two inch board at sixty paces from the cannon's mouth; and the piece of ice artillery, with its carriage, remained uninjured by the explosion. The illumination of the ice palace by night had an astonishingly grand effect." *Tooke's Russia.*

### LITERARY INTELLIGENCE.

**GERMANY.**—A correspondent of the Christian Review informs us that the learned philologists, Haupt, Mommsen and Jahn, have been abruptly dismissed from the University at Leipsic, by order of government, from the fact that they were connected with some popular movement nearly a year ago. F. G. Hand, Professor of Greek Literature in the University of Jena, has recently died.—C. Lachmann, Professor of Roman and old German Literature in the University of Berlin, has also deceased. Prof. Lehnert, of the University of Königsberg, has taken the place vacated by the death of Dr. Neander. The National Zeitung informs us that the number of students in all of the German Universities, excepting Königsberg, Kiel and Rostock, is 11,945. The University of Berlin has the largest number of students, Munich next, and Greifswald least. No. of Law students 3,973, in Theology 2,539, in Philosophy and Philology 2,357, in Medicine 2,146, in Political Economy 549. The largest number of Theological students is at Halle. Prof. Tholuck has recently issued a new edition of his commentary on Hebrews, accompanied by supplements. Two parts of Hengstenberg's Interpretations of the Apocalypse have been published. Prof. Jacobi, of Berlin, is soon to issue the second and last volume of his Compendium of Church History. The Lectures of Dr. Neander are soon to be published entire in fifteen volumes, edited by Prof. J. Müller, of Halle. B. A

Gould, of Cambridge, Mass., has received the offer of the Professorship of Astronomy in the University of Gottingen, vacated by the death of Dr. Goldschmidt.

FRANCE.—The celebrated Daguerre, inventor of the art which bears his name, died July 12, at his residence, Brie Sur Marue, in France.

### MINISTERIAL CHANGES.

Rev. Oliver Ayer, of Dover, N. H., has become pastor of the Baptist church in Claremont, N. H.; Rev. Samuel B. Willis, of Haddonfield, N. J., has become pastor of the Baptist church in Maryland, Otsego co., N. Y.; Rev. Edwin C. Brown, of Port Richmond, Pa., has become pastor of the Baptist church in Beverly, Burlington co., N. J.; Rev. A. E. Clark, of Connecticut, has become pastor of the Baptist church in Westkill, Lex. co., N. Y.; Rev. J. S. Herrick, of Warner, N. H., has become pastor of the Baptist church in Rumney, N. H.; Rev. J. N. Sykes, of Chelsea, Mass., has become pastor of the Baptist church in East Boston, Mass.; Rev. B. C. Crandall, has become pastor of the Baptist church in Lyme, Jeff. co., N. Y. (P. O. Three Mile Bay.); Rev. J. E. Reynolds, of Port Jervis, N. Y., has become pastor of the Baptist church in Peekskill, N. Y.; Rev. G. S. Stockwell, of Lebanon Springs, N. Y., has become pastor of the Baptist church in West Bridgewater, Mass.; Rev. Robert Fisher, of Saugerties, N. Y., has become pastor of the Baptist church in Olean, Cattaraugus co., N. Y.; Rev. Robert Wilson, a Scotch Baptist (one of Bro. Moore's emigrants) has become pastor of the Baptist church at New Britain, Ct.

### REVIVALS.

North Granville, Wash. co., N. Y., 64 baptized since March; Benton, Pa., 12 baptized; Newton, Pa., 10 baptized; Taylorsville, Ky., 52 baptized; Brentwood, N. H., 17 baptized; Cuba, N. Y., 37 baptized; Alleghany City, Pa., 19 baptized.

### MONTHLY LIST.

#### *Deaths of Baptist Ministers.*

Wm. Andrews, Panola co., Miss., April 16, aged 27.  
Hazlitt Arvine, Worcester, Mass., July 15, aged 31.  
John P. Thompson, Philadelphia, Pa., July 20.

Conrad Lesler, Chicago, Ill., July 17.  
Myron Newell, Plank Road, Onondaga co., N. Y., July 23.  
Mark R. Watkinson, Philadelphia, Pa., July 24.  
L. F. Ames, Ashville, N. Y., July 24.  
Wm. T. Biddle, New-York city, Aug. 13, as a missionary to Burmah.

#### *Ordinations.*

Wm. Spellman, (colored) Stonington, Conn., June.  
Ira Smith, Fairfield, Huron co., Ohio, June 16.  
John Fisher, Williamson, Wayne co., N. Y., July 9.  
David Evans, Oregon, Dane co., Wis., July 12.  
George E. Tucker, Providence, R. I., July 15.

#### *Churches Constituted.*

Newport, Florida, May.  
Castleton, Mich., June 7.  
South Groton, Mass., July 2.  
Johnsburgh, July 16.  
Chicago, Ill., July 17.

#### *Dedications.*

Hancock, Mass., July 30.



## LITERARY NOTICES.

*Lectures on the Lord's Prayer*.—By Wm. R. Williams. Boston: Gould & Lincoln. pp. 260—12mo.

We are happy to notice another work from the pen of one of our best writers. The style of Dr. Williams is very pure, rich, and has a subdued brilliance rarely to be met with. Some of his sentences may be considered by the hyper-critic as clumsy. But the same may be said of Addison, Thomas Campbell, Southey, Shelley, Burke, Robert Hall, and all of the most accomplished writers of the English language. They all have their defects, and may be severely criticised. The writings of Dr. Williams compare well with those of the most eminent authors. He has not the conciseness and metaphysical acuteness of a Wayland; but he has more elegance of diction and soul-stirring pathos. His climaxes are chaste, ornate, and some of them grand. The work before us is a lucid exposition of the several petitions in the Lord's Prayer. The author has consulted German and other writers upon the subject, and given in his valuable Preface and Appendix something of the result of their investigations. The Lectures are practical, and yet in some parts learned and intellectual. We most heartily commend the volume to the perusal of every one who loves to pray, and who wishes to understand the full import of our Lord's teachings.

*The Popular Cyclopædia of Biblical Literature*. By John Kitto, D.D., F.S.A.—Same Publishers.

This is an abridgment of Kitto's large work which we noticed some time since and which is published by Mark H. Newman & Co. of this city. Without examining the moral rectitude of the author's arrangement to prepare an abridgment of his work for another publisher in Europe, to the great disadvantage of the publisher of the larger work and of a similar arrangement in this country, we would say that the abridgment is just what is needed for Sabbath Schools, Bible classes, and families in general. It contains about half the amount of reading contained in the larger work, the critical portions of the articles being left out. We have no doubt that the work will sell extensively.

*Acts of the Apostles, with Notes and a Lexicon*.—By J. J. Owen, D.D. New-York: Leavitt & Co.

This volume contains the Greek text of Acts, with notes thrown together at the end, and is designed for the use of schools, colleges and theological seminaries. This is a reprint of Dr. Robinson's edition of Hahn's *Novum Testamentum Græce*. The editor, in preparing the notes, has consulted Kuinoel, Meyer, De Wette, Bloomfield, and others. The work seems to have been carefully prepared, and we hope that it may be extensively introduced as a text book into our higher seminaries of learning. In the brief Lexicon appended, the first two definitions of Baptizo are, *to immerse, to sink*, and the first two of Bapto; *to dip in, to immerse*. We cordially commend the book to our readers.

*Episodes of Insect Life*.—By Acheta Domestica, M.E.S. New-York: J. S. Redfield. Royal 8vo. pp. 326.

This volume is beautifully printed, on beautiful paper, beautifully illustrated, and beautifully bound. The author accurately describes a great variety of insects in an amusing style. The little fellows are sometimes personified, and hold concerts and give lessons, not only in music but in the various arts and sciences. While the book is intended to highly please the young, it instructs at the same time. It is the second volume of a series on the habits of the insect world.

We have received of the American Baptist Publication Society, Philadelphia, three Sermons, on "the Power of the Cross," by Rev. R. Fuller, D.D., (most excellent—every one should read it) on "The primitive rule of giving for benevolent purposes," by Rev. J. R. Scott, (very important,) and on "The reasons why I am not an Episcopalian."

*First Things.*—By Gardiner Spring, D.D. Vols. I. and II. New-York: M. W. Dodd. pp. 395, 396 12mo.

This work was first published in one octavo volume. These volumes are far more attractive than we expected to find them from the title. The author has taken up a great variety of exceedingly interesting topics connected with the early history of our race. He speaks of Deity as first of all things, then the first creation, the first man, unity of the human race, the first woman, first marriage, first sabbath, first revolt in heaven, first deceiver, man's first sin, and so on to the first rebellion under the Hebrew Commonwealth. These topics are considered in a sufficiently thorough and extended manner, and some difficult subjects are treated in an erudite and able manner. Here may be found a kind of history of the human race in a civil as well as religious point of view. There is an occasional allusion to an *unscriptural rite*, which ought never to be lugged in to such a work; but, on the whole, we are much pleased with the volumes, and commend them to our readers. The Dr. highly commends the fair sex.

*The Christian Retrospect and Register.* By Robert Baird. Same Publisher.—pp. 420-12mo.

This is a book of rare value, embodying the results of an immense amount of labor in its preparation. It contains an account of the progress of mankind during the first half of the nineteenth century, in their *material, moral, and religious* interests. The first part contains a view of political changes, and the progress of liberty, education, literature, science, the arts, and of social progress. Part Second reviews the progress of *religious* freedom, evangelical christianity, and benevolent societies of all denominations. The view of Bible and other societies is given in an impartial manner, and no unkind allusions are made by the author to denominations differing from that to which he belongs. This volume will be very useful as a reference book to politicians and clergymen, as well as to the general reader. We understand that Dr. Baird is preparing a volume to contain a like summary for the year 1851, and that he is to prepare such a volume annually.

*Journal and Letters of Rev. Henry Martyn, B. D.*—By Rev. S. Wilberforce.—Same Publisher. pp. 466-12mo.

The celebrated Memoir of the pious Martyn is well known. Here we have his Journal and Letters, so that we can, as it were, look into his heart and perceive how he attained to such eminent piety. He was a scholar of no ordinary attainments; but made the cultivation of piety and endeavors to save souls the highest object of his life. This is a very valuable work for students at our colleges and other seminaries. They should peruse and re-peruse it that they may catch the spirit of the holy man, and go forth into a wicked world armed with the panoply of heaven.

*Educational Systems of Puritans and Jesuits compared.*—By N. Porter. Same Publisher.

This is a premium essay, and gives, in a striking manner, the astonishing difference in the education of cunning, deceptive Jesuits and Protestants. It will do good. We wish that it may have an extensive circulation.

*Life of Algernon Sidney.*—By G. Van Santvoord. New-York: Charles Scribner. pp. 334.-12mo.

Sidney was a leading spirit in those stirring, perilous times, when England was thrown into a state of anarchy by the rupture between Charles I. and his Parliament in 1640, ending in the expulsion of James II. and the election of William and Mary to the throne; when the ancient monarchy was overthrown, a republic established and afterwards seized by a military usurper. The volume really contains a history of the mother country, during its most interesting period, as well as the life of a great statesman, a thorough republican and a respectable scholar. The work is written in an attractive style. We have received from the same house, "A Grandmother's Recollections," by Ella Rodman, which is penned in a charming style, and is suitable for the young.

We have received from Messrs. Mason & Law, of this city, the School Chimes, by B. F. Baker & L. H. Southard, and a "Juvenile Oratorio" and other pieces of music. Both of these works are well adapted to the object intended. These and a general assortment of books will be found at 23 Park Row,

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OF THE  
UNIVERSITY OF ILLINOIS





Howard Malcolm

## BIOGRAPHICAL SKETCH OF REV. HOWARD MALCOM, D. D.

BY THE EDITOR.

THE subject of the following sketch has held a prominent position in our denomination for about thirty years, and the simple facts of his history will be perused with interest, both at the North and South.

Howard Malcom was born in Philadelphia, Pa., Jan. 19, 1799. His father was of Scotch descent, and his mother was a lineal descendent of Hugh Roberts, a distinguished Friend preacher, who came from England with the celebrated William Penn. Many of the principal families in Philadelphia claim Mr. Roberts as their progenitor.

Howard's father died of consumption at the age of twenty-three, leaving his wife and child to the care of her father, who had retired from business with a large fortune, and who was an Episcopalian, connected with Christ's Church, under the pastoral care of Bishop White and Dr. Abercrombie. When Howard was nine years of age, Mrs. Malcom came into the possession of an ample patrimony, by the death of her father, and devoted herself to the education of her only child, refusing every offer of a second marriage. Howard was placed in the Academy at Burlington, N. J., under the tuition of W. J. Woodbridge, an able and successful teacher, where he was fitted for College. After thorough preparation, he entered Dickinson College in Pennsylvania; but serious difficulties arresting the progress of that institution in 1815, when in his junior year, young Malcom left, and became connected with an extensive importing commission house. He remained in that important school seventeen months, and there acquired that knowledge of business and of the world, which has greatly increased his usefulness. Up to that time his acquaintances were chiefly those of his mother's, and his amusements those of his own household. He often spent his vacations among his relatives at Orange Court House in Virginia, where intercommunication with such men as James Madison, James Barbour, and John Taylor, who mingled with his friends, had a powerful influence in cultivating his mind and polishing his manners. It should be remarked that while in the counting-house at Philadelphia, he formed some acquaintances with young men that were prodigal, and the influence upon his mind was unfavorable. Thus for a time he was induced to neglect those religious observances which he had been accustomed before to revere. At length, however, he was influenced to reflect upon his sinful course, and resorted to secret prayer for pardon. About that time he was con

finned to his room during several weeks, from the effects of an accident, and spent most of his time in the anxious perusal of the Sacred Scriptures. This study, accompanied by appropriate reflection and earnest prayer, was instrumental in the hands of God, in bringing him to realize his lost state by nature, and to lay hold of the glorious hope set before him. After pungent convictions of sin, and earnest longing to be conformed to the image of the Saviour, he was translated into the liberty of the sons of God, and went on his way rejoicing. He followed his Lord and Master into the liquid grave, in the Sansom street church, in Feb. 1816, and, at once became active in the Sabbath School and prayer meetings. He had a strong desire to be instrumental in saving the souls of his fellow men, and soon felt constrained to devote himself to the gospel ministry. Messrs. Miller and Van Beuren, with whom he was connected in business, honorably released him, and he commenced his preparation for the sacred office, under the instructions of Rev. Dr. Staughton, who then had, under his tuition, Brethren John M. Peck, J. E. Welch, Thos. Meredith and others. He first completed his collegiate studies, and then, after having been licensed as a preacher by the Sansom street church, entered the Theological Seminary at Princeton, which was favored with the instructions of Professors Alexander and Miller. Bro. Malcom was allowed to hasten the completion of his theological studies, by accomplishing in two years the three years' course.

While he was with Dr. Staughton, he regularly proclaimed the blessed gospel in the prison then standing at the corner of Sixth and Walnut streets, and at Bordentown, N. J. In the latter place he was instrumental in establishing a large Sabbath School, and arousing an old and almost extinct branch of the church, to activity and Christian faithfulness.

While at Princeton he preached regularly at Penn's Neck, about two miles distant from the Seminary, where a young and feeble church was located, whose unfinished meeting-house was about to be sold for debt. Bro. M's. zeal and eloquence, by the blessing of heaven, soon filled the house with inquirers after truth, and enabled the congregation to cancel their debt, complete the house, and settle and support a good pastor. For Bro. Malcom's arduous services at Bordentown and Penn's Neck, he received no remuneration.

In 1820, Mr. Malcom married, and became pastor of the Baptist church in Hudson, N. Y., (then a town of 5000 inhabitants,) with a salary of four hundred dollars per annum. He first commenced in that town a Sabbath School, and aided afterwards in establishing one in the Presbyterian church. He was very successful under God in building up



church at Hudson. Many were baptized into its fellowship, and much edified by the ministrations of their pastor. Mr. Malcom preached regularly on Tuesday evenings at Athens on the opposite side of the river, and was instrumental in starting influences which finally resulted in the formation of a Baptist church, the erection of a church edifice, and the settlement of a pastor. Mr. M. also traveled through Columbia and Greene counties, establishing Sabbath Schools, and preaching the word. His labors in these and other counties were so successful, that the attention of the American Sunday Union, then recently formed at Philadelphia, was directed to him, and he was induced to resign his charge, and become the first general agent of that Society. His brethren at Hudson were strongly attached to their pastor, and it was very painful for them to part with him; but he felt that the Lord called him into a more extended field of labor.

In July 1826, Mr. Malcom removed to Philadelphia, and, placing his family with the parents of his wife, entered with alacrity and zeal upon his new work of establishing auxiliary Sabbath School Societies and local depositories, raising funds, and attending to the varied duties of his responsible mission. He spent nearly two years visiting the principal cities in the United States, and, while in Boston, was invited to become pastor of a congregation about to be formed in that city, and to occupy an elegant house of worship in Federal street. A church having been constituted, the edifice completed, and Mr. Malcom having accomplished about what he had intended for the Sunday Union, accepted of the unanimous call extended to him, in November 1827. The distinguished prosperity which that church enjoyed under Mr. M's. ministry, is well known to most of our readers. He drew large congregations by his eloquence and piety, so that every pew and sitting was soon sold or rented, hundreds followed their Lord and Master into a watery grave, many young ministers were raised up to proclaim the unsearchable riches of Christ, and large sums of money contributed for benevolent purposes.

A considerable number of members living in South Boston, soon formed a separate church, erected a fine house of worship, and settled a pastor. A large number of members were also set off to form another church near Boylston Market.

Besides his parochial duties, Mr. Malcom was connected with various Boards and Societies, and, holding so prominent a position, he was called upon almost daily to make speeches, preach dedication and ordination sermons, or something of the kind. In the midst of these arduous labors he prepared and published his "Bible Dictionary," of which about one hundred thousand copies have been sold. He also prepared for the

press a work on the "Extent of the Atonement," and one on "The Christian Rule of Marriage," which had an extensive sale. He also edited in a thorough manner "Laws' Call," "Henry's Communicants' Companion," and Thomas a Kempis' "Imitation of Christ." Under such heavy labors, Mr. Malcom's health began to give way, and in 1831 he felt compelled to spend some time in traveling. He spent eight months in visiting England, Scotland, Ireland, Wales, France, Germany, Holland, Prussia, Switzerland and Italy. He returned with his health partially restored, and resumed his parochial duties. In December 1833, he was called to follow his companion, to whom he was strongly attached, to the silent tomb. She was a talented, benevolent and pious lady, and her death was deeply lamented not only by the congregations where she worshipped; but by many of all denominations.\* In the fall of 1834, Mr. Malcom was deprived of his voice, so that he could only converse by writing. He passed the following winter in Georgia and Florida, where he recovered his general health, but not his voice, and in August 1835, he resigned his pastoral charge.

In the spring of 1835 the Triennial Convention instructed the Board in Boston, to send some person to visit our foreign missionary stations. They unanimously chose Mr. Malcom to that office, and he sailed for Burmah in the "Louvre"—September 1835, in company with Messrs. Sutton, Day, Ingalls, Haswell and Abbott, with their wives. In the discharge of this important and responsible duty, Mr. M. spent two and a half years, and visited Tanjore, Pondicherry, Madras, Calcutta, Serampore, and other parts of Hindustan; and Chittagong, Arracan, Burmah, Pegu, Tennassirim and Malacca on the east side of the Bay of Bengal. He also visited Siam, China, and the Cape of Good Hope. The manner in which his mission was accomplished gave entire satisfaction to the Board and to the Missionaries. Such results as were proper for the public are before us in "Malcom's Travels in South Eastern Asia," of which eight editions have been published in this country, one in London, and one in Edinburgh.† Mr. Malcom returned with good

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\* The memoir of Mrs. Lydia M. Malcom, is one of the most useful and attractive of our female biographies, and we regret that it is out of print. We notice, however, that it is on the catalogue of the Am. Bap. Pub. Society, and as her son, Rev. Thomas S. Malcom, is Cor. Sec. of that Society, we hope soon to see it re-printed.

† This work contains about 600 pages, octavo, and comprises a vast amount of information, in respect to the soil, productions, climate, curiosities, customs, manners, dress, arts, sciences, amusements, and especially the religious character of the inhabitants among whom he traveled. The last 120 pages contain very valuable dissertations and tables, presenting a general view of missions throughout the world. The work is written in an intelligent manner, and in a pleasing style, and takes its place among the standard works of the age in that department.

health ; but his voice was not restored, and he was unable to preach. He was soon appointed to the Presidency of Shurtleff College, Illinois, and of Georgetown College, Ky. He accepted of the latter, and, having married the daughter of Ezra Dyer, Esq. of Boston, in whose conversion he was the instrument in Federal street, he removed to Georgetown early in 1840. He found the institution without prosperity, without graduates, though it had existed ten or twelve years, without proper buildings, and without reputation. By his energy, industry, perseverance, erudition and popularity, he was instrumental in raising it to a distinguished position among the colleges of the West. We were rejoiced to see the Institution rise under his fostering care, and deeply regretted that he should leave that important post, when he was doing for the college what no other man could do in our estimation, without years of toil.

A few years afterwards the degree of D.D. was conferred on him simultaneously by the University of Vermont, and Union College, N.Y. When Dr. Malcom went to Kentucky, his well-known anti-slavery sentiments created no uneasiness ; but in 1849, that subject became the ground of high political excitement, and as he chose to take a public stand in favor of emancipation, it caused considerable bitterness, and Dr. M. resigned his office. He took such an independent and magnanimous course, that even his enemies approved of it. During his Presidency, he educated *over seventy* young ministers, some of whom had been converted and baptized while in college, and more than half of whom were regularly graduated. As soon as his resignation was known, the trustees of Shurtleff College renewed their application, and several other openings offered, among which was a cordial invitation to become pastor of the Fifth Baptist church, Sansom st., Philadelphia, which he finally accepted, and entered immediately upon his duties. His voice is entirely restored, and his health, though feeble, better than for many years. It is a great satisfaction to him, that he is permitted to labor among a people who have known him from a child. The church is harmonious and prosperous under his able and eloquent ministry, and his efforts to hold up the Saviour crucified, is attended by rich blessings from on high.

Since writing the above, we learn that Dr. Malcom has been appointed to the Presidency of the Lewisburgh University, Pa., which he has accepted, and is soon to enter upon the duties of his office. We congratulate the University in securing his services, and we doubt not that that rising Institution will flourish more than ever under his fostering care.



Dr. Malcom is now fifty-three years of age, having been a minister of the gospel *thirty-three* years—a period quite unusual. He is of medium size, rather spare, and active in his habits.

In closing we will just say that Dr. Malcom's character in some respects is peculiar. He always had a great antipathy to any thing like *affectation* in public or private, and avoids it almost to a fault. He wishes to appear as he is, without any false, deceptive or pedantic show. His writings exhibit the same characteristic of simplicity. He rather shuns ornament, and endeavors to present *thought* clearly and impressively. He might be led into a stiff, phlegmatic style and manner, were it not for the native energy of his thoughts, and the impulsive fervor of his feelings. He aims to present truth, and when that truth, burning from the throne, comes up before his mind, it enkindles a flame within his own heart, which fixes the arrows of conviction fast in the consciences of his hearers. He is sometimes a little abrupt in his manner, and blunt in his expressions; but it is the abruptness of a Calhoun or a Lyman Beecher—an abruptness which carries with it intellect, pathos, piety and power. This very abruptness and artlessness with its concomitants, often raise him into the highest flights of bold and melting eloquence. His natural independence, confidence and *boldness* of character, contribute largely to this result. It is scarcely necessary to say that Dr. M. has a vigorous *intellect*, keen and discriminating perceptions in respect to truth, and strong reasoning powers. This is evident from his public efforts and his writings. He has a thorough knowledge of *human nature*, and of the *world as it is*. His acquaintance with business matters, and actual participation in mercantile pursuits for a time, and his extensive travels, have endowed him with those qualifications which are essential to every pastor in directing the *secular* as well as spiritual affairs of churches. Dr. M. is a *scholar*. His information is extensive in respect to almost all departments of science and art, and in some he is critical. His strength of mind, dignity of manner and form, and known scholarship, gave him much influence in presiding over an important Institution in Kentucky, and will, we have no doubt, in directing the affairs of the one whose charge he has recently taken. We trust that his life will yet long be spared, and that he will be instrumental in preparing many young men for usefulness in life, and felicity hereafter.

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## THE HAND OF THE AVENGER STAYED.

## AN INCIDENT.

THE following incident is taken from the diary of Hans Egede Saabye, a grandson of the celebrated Hans Egede, first missionary to Greenland.

It has ever been a fixed law in Greenland, that murder, and particularly the murder of a father, must be avenged. About twenty years before the arrival of Saabye, a father had been murdered in the presence of his son, a lad of thirteen, in a most atrocious manner. The boy was not able then, to avenge the crime, but the murderer was not forgotten. The boy left that part of the country, and kept the flame burning in his bosom, no suitable opportunity offering for revenge, as the man was high in influence, and many near to defend him. At length his plan was laid, and with some of his relations to assist him, he returned to the province of the murderer, who lived near the house of Saabye; there being no house unoccupied where they might remain, but one owned by Saabye, they requested it, and it was granted, without any remark, although he knew the object of their coming.

The son soon became interested in the kind missionary, and often visited his cabin, giving as his reason, "*You are so amiable, I cannot keep away from you.*" Two or three weeks after, he requested to know more of "the Great Lord of Heaven," of whom Saabye had spoken. His request was cheerfully granted. Soon it appeared that himself and all his relatives, were desirous of instruction, and ere long, the son requested baptism. To this request the missionary answered: "Kunnuck," for that was his name—"you know God: you know that he is good, that he loves you and desires to make you happy: but he desires also, that you should obey him."

Kunnuck answered: "I love him, I will obey him."

"His command is, 'Thou shalt not murder.'" The poor Greenland-er was much affected, and silent. "I know," said the missionary, "why you have come here with your relations, but this you must not do, if you wish to become a believer."

Agitated, he answered, "But he murdered my father!"

For a long time the missionary pressed this point, the poor awakened

heathen promising to "kill *only one*." But this was not enough. "Thou shalt do no murder," Saabye insisted was the command of the Great Lord of heaven. He exhorted him to leave the murderer in the hands of God to be punished in another world: but this was waiting too long for revenge. The missionary refused him baptism, without obedience to the command. He retired to consult his friends. They urged him to revenge.

Saabye visited him, and without referring to the subject, read those portions of Scripture and hymns teaching a quiet and forgiving temper. Some days after, Kunnuck came again to the cabin of Saabye. "I will," said he, "and I will not; I hear, and I do not hear. I never felt so before; I will forgive him, and I will not forgive him." The missionary told him, "When he *would* forgive, then his better spirit spoke; when *he would not* forgive, then his unconverted heart spoke." He then repeated to him the latter part of the life of Jesus, and his prayer for his murderers. A tear stood in his eye. "But he was better than I," said Kunnuck. "But God will give us strength," Saabye answered.—He then read the martyrdom of Stephen, and his dying prayer for his enemies. Kunnuck dried his eyes and said, "The wicked men!—He is happy; he is certainly with God in heaven. My heart is so moved; but give me a little time; when I have brought the other heart to silence, I will come again." He soon returned with a smiling countenance, saying, "Now I am happy; I hate no more; I have forgiven; my wicked heart shall be silent." He and his wife, having made a clear profession of faith in Christ, were baptized and received into the Church. Soon after, he sent the following note to the murderer of his father: "I am now a believer, and you have nothing to fear," and invited him to his house. The man came, and invited Kunnuck in his turn to visit him.—Contrary to the advice of friends, Kunnuck went, and, as he was returning home, he found a hole had been cut in his kajak (or boat) in order that he might be drowned. Kunnuck stepped out of the water, saying, "He is still afraid, though I will not harm him!"

What a noble example of self-conquest! What an illustrious exhibition of the power of the gospel! C. A.

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WE have eyes and see not, ears and hear not, that there is a God.—Nature and revelation conspiring as with ten thousand organs, God himself speaking in them, yea, speaking without them as with our voice, yet with his full voice in Jesus Christ, and yet how rarely can He gain the eye or ear of his creatures!



## MEMORIES OF THE BRITISH METROPOLIS.—No. V.

BY FREDERIC SAUNDERS.

BISHOPGATE-STREET derives its name from one of the ancient city gates, said to have been originally built in 680, by Erkenwald, Bishop of London. Till recently, some antique houses existed in this locality, of which but two or three remain. Crosby Hall, a well-known and beautiful relic of antiquity, is situated in Crosby Place, near by. It was in this Hall, Sir Thomas More wrote "Utopia," and the great Sully lodged for a time. Crosby Hall is all that remains of an ancient magnificent Palace, the residence of Richard III. Although four centuries old, the splendid roof and windows of this glorious old mansion are as fresh as ever. Sir Thomas Gresham, the founder of the Royal Exchange, occupied a noble mansion in Crosby Place. At his death it was converted into a college, which he endowed. This wealthy knight is said to have possessed no less a sum than £236,000. He was liberal as he was rich, having given at one time towards the repairs of St. Paul's £19,000! To the east of Crosby Square, stands the ancient church of St. Helene's the Great. The interior of this remarkable church is more picturesque than the exterior. It abounds with altar-tombs, more than any other church in London. These monuments are singularly interesting, as affording glimpses both of the sculpture and costume of the 15th, 16th, and 17th centuries. Sir Thomas Gresham's monument is among the number. The inscription is remarkable for its simplicity, recording merely the name of the deceased, and the date of his birth and death. Passing on to Moor-field, we reach Finsbury Square. In the time of Pepys, and even as far back as the 12th century, this was the favorite place of recreation for the citizens of London. This locality derives its name from the great fen or moor which watered the city on the north. Adjoining Finsbury Square in Artillery Place, Bunhill-row, is the house in which Milton completed his "Paradise Lost," and in which he breathed his last, in 1674. We learn from Phillips, his biographer and nephew, that in summer weather, the great poet used to sit at the door of his house, in a coarse gray cloak, to enjoy the fresh air, and in this manner he received the visits of persons of rank and genius. On the west side of Artillery Ground, may be seen Bunhill-fields,—one of

the sacred spots of earth, in which lie clustered the remains of the great and good of past days. It is called, technically, the "Dissenter's Burying Ground." "Honest John Bunyan," Dr. Watts, Dr. Goodwin, who attended Cromwell on his death-bed—George Fox, the founder of the Friends, and DeFoe, the author of Robinson Crusoe, with many others of the illustrious dead, all share their "long repose" in these hallowed precincts.

Retracing our steps to London Wall, we approach the venerable church of St. Giles', Cripplegate, memorable for its great antiquity and historical associations; and also on account of the many illustrious personages who have been buried within its walls; among their number, John Fox, the Martyrologist, who died 1587, and John Milton, 1674. For nearly 120 years the grave of the model poet remained without a memorial of his resting-place. It was at the altar of this church, that Oliver Cromwell was married to Elizabeth Bourchier. In Jerome-street Chapel is preserved John Bunyan's Pulpit. Milton's reconciliation with his first wife took place at his house in Barbican, in 1646. The name is supposed to have derived its origin from the ancient Burgh-Kenning, or watch-tower, which formerly stood near Aldersgate. Smithfield, corrupted from Smooth-field, naturally brings to the mind scenes of deep and terrible interest. In early times it was the site of tilts and tournaments, subsequently it witnessed the pains and heroism of martyrdom—the noble victims of Popish cruelty. The Tower of St. Bartholomew's Church, which is still standing at the eastern corner of Smithfield, was illumined by the flames kindled for those illustrious confessors, of whom the world was not worthy, one of the earliest of whom, was the amiable and high-minded Anne Askew. St. Bartholomew's is believed to have been secretly used by the reformers of the 16th century; or rather a subterranean chapel, which afforded them an asylum from their persecutors. In Bartholomew's Close, Benjamin Franklin carried on his vocation as a journeyman printer for some time. Smithfield is also rendered remarkable for its annual fair, about which the less said the better, for it is distinguished by its mummeries and its mountebanks. There is perhaps no spot in London which has witnessed so much dreary horror, as the ground occupied by the Charter House. In its precincts lie the remains of no fewer than 100,000 human beings who fell victims to the Plague which devastated the metropolis in the reign of Edward the Third; and which, according to Stone, nearly decimated the inhabitants. This edifice is of great antiquity, and has been variously occupied, as a monastery, a royal and noble residence, and as an endowed school. The pensioners on this establishment are eighty "decayed gentlemen," and

44 scholars. Queen Elizabeth visited the Charter House more than on one occasion; and that worthy non-conformist, Richard Baxter, breathed his last in one of its apartments in 1691. St. John's Gate, Clerkenwell, one of the oldest relics of London, is still standing. It is full of historic associations, and the literary antiquary will remember that the first number of "The Gentleman's Magazine"—the earliest publication of its class, was issued from this place. Boswell speaks of the "reverence" with which Johnson gazed upon the antique pile. There was an ancient order connected with this gate, called the Knights of St. John, who were accustomed to regale themselves with beer and tobacco, yet they were very rigid in the observance of their devotions, and zealous in the defense of Christianity against Paganism. Within little more than a century, the order possessed no fewer than nineteen thousand manors in different countries in Christendom. We now approach Cheapside, where lived the quaint, meditative philosopher, Isaac Walton, in 1643. At number 73, lived Sir Christopher Wren, a splendid stone edifice, since restored and occupied by Tegg, the well-known bookseller, who amassed a fortune by the purchase and sale of "remainders" of works of the several publishers. In Bread-St., Sir Thomas More was born, and on the opposite side Milton. Here also stood the famous Mermaid Tavern, the celebrated rendezvous of Raleigh, Spenser, Shakspeare, Selden, Ben Jonson, Donne, etc. Guildhall abounds with historical interest. It was here the fair martyr, Anne Askew, was brought to trial, also the beautiful and accomplished Lady Jane Grey, the Earl of Surrey, etc. Guildhall has also been famous for centuries, for its civic feasts, at many of which royalty presided. On the occasion of the peace, in 1814, the city gave a magnificent feast, at which the Prince Regent, the Emperor of Russia, and other potentates were guests; the total expenditure of which was estimated at the enormous sum of £25,000. The plate alone is stated to have been worth £200,000. John Bull still retains the enviable reputation of giving good dinners; the faculty he seems to have acquired of his ancestors. Opposite Guildhall is Bow-Church, the well known centre of the circle of cockneyism. At the western extremity of Cheapside, is Paternoster Row, which took its name from its being frequented by venders of Pater-nosters, beads, rosaries, etc., who hawked them to religious persons on their way to mass in St. Paul's Cathedral. It is now classic ground, having been long celebrated as the great emporium of the literature of the world. The Stationers' Company occupy their Hall in Amen Corner.

St. Paul's Cathedral occupies a site supposed to have been that of a Pagan temple in very early times. It is even stated that a temple



dedicated to Diana, once existed on the spot. Old St. Paul's abounded with historical associations, and contained the ashes of many illustrious personages. St. Paul's Cross, which stood in front of the western porch, was memorable as being the place at which royal marriages were announced; and among the number that of Henry VII. It was at Paul's Cross that the illustrious martyrs, Latimer and Ridley, were accustomed to deliver their powerful appeals in behalf of the reformed religion. In 1588, Queen Elizabeth, it will be remembered, went in state to the Cathedral to return thanks for the destruction of the "Invincible Armada." The last time that a sermon was preached at Paul's Cross in the presence of royalty, was in 1630, before Charles the First. In 1643, the long parliament voted the destruction of the different crosses in London, as being offensive relics of popery. The same year, during the civil wars, the Cathedral was doomed to havoc and desecration, and during the great fire, it was sacrificed by the devouring element. The present magnificent structure was commenced 1675, and completed in 1710; the grandest monument of architectural skill ever achieved by a single individual. It occupied thirty-five years in building, under the superintendence of Sir Christopher Wren; while St. Peter's, at Rome, took one hundred and fifty-five years in its construction, under the supervision of twelve successive architects. St. Paul's is more symmetrically beautiful than St. Peter's; its cost was close upon £750,000. Its dimensions are 340 feet in height, 500 in length, and 250 at its extreme breadth. St. Peter's is 437 feet in height, 730 feet long, and 500 broad. Wren received only £200 a year during the progress of his great work; for which he incurred the great responsibility of the undertaking, as well as the hazard of his life in being hauled up in baskets scores of times, even to the top of the cupola and cross. In the centre of the Cathedral, immediately under the great dome, is an inscription in brass over the remains of the great architect, which reads as follows:—

*"Si monumentum requiris circumspecte."*

The lofty columns which support the immense dome, are clustered with sculptured monuments of names distinguished in British history. The resting place of Nelson, is probably that which excites the deepest interest; it is in the crypt of the Cathedral. There is a gallery round the interior of the dome known as "The Whispering Gallery," where, by whispering against the wall, a person at the opposite extremity can hear what you say, as distinctly as if you spoke in a loud voice. The slamming of a door in that gallery reverberates like thunder. The most interesting time to witness St. Paul's Cathedral, is on the occasion of the

anniversary celebration of the Parochial Schools of London in May, when some fifteen thousand children, each school being dressed alike are congregated within this vast temple. Divine service is performed twice a day, in semi-popish, or Cathedral style, in a comparatively small enclosure, being the eastern aisle. Passing down Ludgate Hill, turning to the right, we pass the "Old Bailey," the terrible site of public executions. We shall not pause to refer to its dark records, for while many have been justly doomed to expiate their crimes, we cannot forget that it has witnessed the questionable right to the sacrifice of many valuable lives; to mention only the instance of Dr. Dodd. For nearly two centuries this horrible prison has witnessed the infliction of fearful cruelties, as well as the administration of justice. The prison itself is called Newgate. Our worthy William Penn was once incarcerated within its walls for preaching against the established church. Within a short distance at the east end of Newgate street, is Pannier Alley, in which is what is called "London Stone," with the following couplet inscribed:—

"When ye have sought the city round,  
Yet still this is the highest ground."

Christ's Hospital, or the Blue Coat School, founded by Edward VI, is still one of the most eminent seats of learning in the British Metropolis. It has produced many distinguished men, among them Bishop Stillingfleet, Charles Lamb, Coleridge the Poet, etc. St. Sepulchre's church, Snow Hill, may possess interest to the American tourist, from the fact that it contains the remains of Capt. John Smith, the well-known adventurer among the Indians. On the north side of Holborn Hill, are Ely Place and Hatton Garden,—the former deriving its name from the Episcopal palace of the bishops of Ely—the latter from the adjoining residence of Sir Christopher Hatton, the graceful courtier and eminent statesman of the reign of Queen Elizabeth. Ely house, in the days of its splendor, was very stately: the grounds covered twenty acres. It was founded in 1290: and was the scene of some stirring events. Here "old John o' Gaunt, time-honored Lancaster," breathed his last, and according to Shakspeare, admonishing with his dying breath his dissipated nephew, Richard II. Here too, says Holinshed, "did assemble that memorable council, and was enacted the terrible drama which was followed by the arrest of Lord Stanley, and of Jane Shore, the execution of Lord Hastings, and the dethronement and death of the ill-fated Edward the Fifth! Here also took place some royal entertainments, and among the number that at which Henry VIII. and Catharine of Arragon sat as guests, which lasted five days. The last "mystery," or sacred

drama represented in England, that of "Christ's Passion," was, it is said performed at Ely house in the reign of James the First. Sir Christopher Hatton breathed his last in Hatton house: dying, it is reported, of a broken heart, in consequence of his being unable to repay £40,000 which Queen Elizabeth formerly lent him, and which she had pressed him to return. In Cross-street, Hatton Garden, lived the eminent divine, Whiston; and here also in modern times, shone for a season, that "bright particular star"—that theological Demosthenes—Edward Irving, whose brief, but brilliant career as a pulpit orator, for a time made this obscure nook the resort of the wealth and fashion of the great metropolis.

In the vicinity of Holborn are the "Inns of Court"—Furnival's Inn, Gray's Inn, Lincoln's Inn, Staple Inn, Barnard's Inn, etc. These Inns of Court are mostly occupied by students at law. Gray's Inn was founded by Henry VIII. To the gateway of this Inn a certain interest attaches from its having been the site of the celebrated publishing establishment of Jacob Tonson, who appears to have resided here between the years 1697 and 1712, when he removed to a shop opposite Catherine-street, in the Strand. Tonson was succeeded in his shop by Osborne, whose name may be found in the "Dunciad." Osborne is perhaps best remembered for his well-known feud with Dr. Johnson. "It has been confidently related with many embellishments," says Boswell, "that Johnson one day knocked Osborne down in his shop with a folio, and put his foot upon his neck. The simple truth I had from the Doctor himself—'Sir, he was impertinent to me, and I beat him: but it was not in his shop, it was in my own chamber.'" Johnson says of Osborne that he was destitute of shame, without sense of any disgrace but that of poverty: and that he combined the most lamentable ignorance with expertness in all the petty tricks of trade.

Bacon, it will be remembered, resided in Gray's Inn; some of his essays were dated from his "chamber in Graie's Inne." Here also dwelt the great statesman, Thomas Cromwell, afterwards Earl of Essex, who succeeded Woolsey in the favor of Henry, and to whom Shakspeare makes the Cardinal address his famous apostrophe:—

"——— Oh! Cromwell, Cromwell,  
Had I but served my God with half the zeal  
I served my king, He would not in my age  
Have left me naked to mine enemies."

The "great Lord Burghley," Robert Cecil, Earl of Salisbury, and Monk, Duke of Albemarle, among statesmen; and Sir Philip Sydney,



Samuel Butler, author of "*Hudibras*," Chapman, the translator of *Hommer*, and Murphy, the translator of *Tacitus*, in literature, were students of the society of Gray's Inn.

Of the other Inns, nothing of additional interest remains to be mentioned. Adjacent to Furnival's Inn, Holborn, in Brooke street, is an obscure grocery store, over which is the room, where, after three days' starvation, poor Chatterton committed suicide. If ever such a terrible crime could admit of palliation, it must be under such distressing circumstances as his. We visited the spot as one of the shrines of ill-fated genius,—after reading the delightful memoirs of his sad and brief career, written by Cunningham—one of the most charming biographies in the language. The house has, we learn, been just pulled down.

St. Bride's church in Fleet street, is celebrated for its architectural beauty, as well as the interesting memories it recalls of the past. Heretopose the ashes of Wynkyn De Worde, the contemporary with Caxton, Richardson the novelist, and several literary characters of the past century. St. Bride's is a contraction of St. Bridget's church; it is of very ancient foundation. The present structure is the work of Sir Christopher Wren. It was when Milton lived in St. Bride's churchyard that he contracted the ill-assorted marriage with Mary Powell. Salisbury Square, in the immediate vicinity, was the scene of many literary gatherings at the house of Richardson. Dr. Johnson at one time lived No. 4 Gough Square; it was here he compiled in part, his Dictionary and other works. Bolt Court is also another locality rendered classic by his name. The "Mitre Tavern," Fleet-street, was where the Dr. was accustomed to keep such late hours. It was here he so frequently met with his especial friends, Boswell and Goldsmith.

London has long been celebrated for its taverns and clubs: the former abound in the city proper to the east, and the latter, most of which are magnificent establishments, are situated at the "West End." The old city taverns formed the rendezvous of the wits and gallants of the past century. They seem to have been in their glory in the days of Johnson. The Chapter Coffee House, in Paternoster Row, has long been, and still is, the place where the bookselling fraternity "do chiefly congregate." The Rainbow, the Mitre, the Cock, and others in Fleet-street and its vicinity, were among the places of most frequent resort. In Fleet-st., near Temple Bar, still exists the banking-house of Child & Co., the most ancient in London. The private banking account of Charles II. was kept here, and is still extant. Near the junction of Chancery Lane and Fleet-st., lived Cowley, Drayton, and Isaac Walton. Curll, the bookseller, kept his shop "over against" St. Dunstan's church, with his

sign of the "Dial and Bible." Two or three other booksellers and publishers, including Miller, the predecessor of John Murray, the original publisher of "Irving's Sketch Book," lived in this neighborhood.— On the south side of Fleet-street, between the Temple Gates, may be seen an ancient house, once occupied by the no less celebrated bookseller, Bernard Lintot. The sign of his shop was the "Cross Keys." On the wall of the garden of Lincoln's Inn, Chancery Lane, Ben Jonson, it is said, worked in his capacity of a bricklayer, with a trowel in one hand, and a Horace in the other. The High Court of Chancery is close by, where judicial wisdom, and the profound erudition of Chancellors Guildford, Thurlow, Eldon, Lyndhurst and Brougham, astounded and delighted their brother barristers. We well remember dropping in here occasionally to listen to the eloquence of Lord Brougham, and to be amused with the ludicrous exhibition of his Lordship's nose, as it nervously worked when in the heat of argument. The Chapel adjoining has nothing very remarkable save the record of an honest lawyer. His name was Sir John Strange, and the inscription on his monument reads thus :

"Here lies an honest lawyer,—that is Strange!"

St. Dunstan's Church, in Fleet-st., was founded about the middle of the fourteenth century. The present structure is exceedingly beautiful, being of the Gothic style. Among our juvenile recollections we recall two huge, fierce-looking figures placed in the old tower, each side the clock, with clubs in their hands, with which to strike the hour. An ancient statue of Queen Elizabeth, was also a conspicuous object on the exterior of the church. The Temple and its splendid old church, which has been recently restored and beautified, deserve a passing notice. The religious and military order of the Knights Templars, was first established in England in 1118. Like the Crusaders, they were chivalrous and heroic, and rigidly observant of their devotions and discipline.— Temple Church is modeled in part after the Holy Sepulchre at Jerusalem. As you enter beneath the great circular dome, the attention is arrested by the monumental effigies, some recumbent, and some reclining, of the Knights Templars. We have often lingered over these rare mementoes of the days of early chivalry; but we cannot attempt in this place a detailed account of this remarkable and unique Temple. The celebrated John Selden, Lord Thurlow, and Oliver Goldsmith, as to their mortal parts, all sleep beneath the shade of this sacred edifice. The Temple has for many years, and is still, occupied as chambers by the lawyers. It is divided into the Inns of Court. The Hall of the Middle Temple is venerable and magnificent; it has witnessed more than

one royal banquet. Many eminent literary men have occupied chambers in the Temple—the amiable Cowper, the celebrated John Evelyn, Fielding, Johnson, Sir Walter Raleigh, Thomas Moore the poet, and the great linguist, Sir William Jones, were among the number. Temple Bar is the most imposing of the old city gates,—it still exists. St. Clement's Church, which is seen as we pass into the Strand, is where the great lexicographer used to worship. Like many of the other churches of London, it rings a merry and most musical chime, twice a day. With the memory of those pleasant churches, we must conclude our reminiscences of London, by appending a passage from a recent writer on the subject of its changes.

“Where London now stands, some sixteen or eighteen centuries back, stood an immense forest, extending from the Thames on one side, to Epping and Hainault on the other.

As far back as one thousand years—at which period the several Saxon kingdoms were amalgamated under Egbert, the first king of all England—London rose into importance as its capital. It was enclosed by walls, defended by strong bastions, and prepared for defence against Northern and other marauders. About this period the Thames extended over the low lands as far as Battle Bridge, passing between Holborn-Hill and Snow-Hill. Another part of it ran through, where now stands Bishopgate, Moorgate, Walbrook and Dowgate, over which were many wooden bridges.

The gates of London were ten in number, and were called Bishopsgate, Cripplegate, Dowgate, Ludgate, Moorgate, Newgate, and the Postern-gate, (Tower Hill). There were also five watch-towers, serving as gates.

From the earliest times, London has suffered greatly both by fire and pestilence. In 760–765, and 793, it was nearly destroyed by fire. In 1563, twenty thousand persons were carried off by the plague; in 1610, forty thousand, and in 1665, no less than eighty thousand persons fell victims to this visitation. Immediately after, occurred (in 1666) the Great Fire of London, destroying nearly three-fourths of the city, and property to the amount of ten millions sterling.

London has also at times suffered from insurrections and commotions within its walls; in the reign of Richard II., by Wat. Tyler; in the reign of Henry VI., by Jack Cade, and in Charles the First's time, between him and Parliament, &c. &c. It was also, in 1703, visited by a storm, which blew down two thousand chimneys, stripped the lead off several churches, killed thirty or forty persons, sunk four hundred vessels in the Thames, and caused a loss of £2,000,000.



Three hundred years ago, London was neither paved nor lighted, excepting a few lanterns suspended, as in some parts of Paris, across the road. East Smithfield was open to Tower Hill, Moorfields was open to the small village of Huxton, and Finsbury fields were covered with wind-mills. St. Giles's was in the fields, and the Strand had gardens on each side. Convent-Garden was really a garden of a Convent. Westminster was a very small town; Southwark only a few streets, (dull, dirty, and cheerless,) and Lambert a little village near the Thames.— Still in those days, England could muster a large army, and had afforded considerable assistance to the different sovereigns of England.— And this was London of the olden time.

The improvements of London began in the reign of George II.— Squares were made, streets formed, churches erected, Westminster Bridge built, the houses on London bridge pulled down, and most of the city gates removed.

Assuming the area of London to be nineteen square miles, it yields a population to each mile of one hundred and thirty human creatures, performing within that narrow limit, all the operations of life and death, mixed up in a fearful *melee* of passion and interest, luxury and starvation, hard work and indolence; besides an infinity of occupations, useful, ornamental and mischievous. In the more densely populated regions, the average is doubled. A quarter of a million of souls subsisting within the limits of a square mile, is a spectacle that cannot be rendered intelligible by written description. The magnitude of its wretchedness baffles us. Individual cases of extreme suffering move our sympathies, but as their number is increased, the distinctness of misery diminishes in its influence.

The vast labyrinth of London streets is enough to baffle the best topographer. Thousands who live at the one extremity, know nothing of those residing at the other—as if they were antipodes. No man does, or can know London in all its details. What does the fashionable fop, at the West End, know of the plebeian of the city proper, or the degraded dwellers in the vicinity of Wapping, Seven Dials, or Rotherhith—or the thousand nooks and corners, and crowded courts, lanes, and alleys, east of the India House? How many dwellers in St. John's Wood could find their way on the other side of the Thames? What memory would be found equal to the remembrance of all the names, affluents, bearings and geographical positions of its 20,000 streets? It is the study of a life-time.

London—opulent, enlarged, and still  
Increasing London! Babylon of old,  
Not more the glory of the world than she,  
A more accomplished world's chief glory now.

## THE CHARACTER OF CHRIST, AS REPRESENTED BY THE LAMB.

BY REV. R. H. CARSON, SON OF THE LATE REV. A. CARSON, LL.D.,  
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"Behold the Lamb of God."—*John i. 29.*

IN the words prefixed to this paper, we have an evident allusion to the sacrifices of the former dispensation, most of which were lambs. Those animals were chosen by God, to illustrate in type the suitableness of the Redeemer as the great Christian Sacrifice. Their entire disposition aptly represented his perfection in human nature. How they were distinguished from the rest of the brute creation by their gentleness, patience and purity! Then mark how he excelled in those qualities. "He was oppressed," says Isaiah, "and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth," "who," says Paul, "is holy, harmless, and undefiled." On these testimonies of inspiration his suffering life and cruel death were a practical commentary. Witness his treatment of the Pharisees, when accused by them of collusion with Satan in the performance of his miracles—Matt. xii. 22—30. That proud sect sought to destroy the effect of his "mighty works," by referring the latter to the power of Satan. "He casteth out devils," say they, "by Beelzebub, the prince of the devils." In this false and malicious charge, Christ sustained two injuries: the one, an implied denial of his divine mission and power; and the other, an insinuation of his subjection to Satan. If he employed *Satanic* influence in casting out evil spirits, then certainly he was not the Messenger of God; nor had he within himself the power of miracles. On the contrary, he must have been the messenger of Satan, and from Satan he must have derived his power. In a word, to assert this of Christ, was to class him—not with men; nay, not with men of common transgression; but with hoary sinners; with that company of infernal emissaries, who in every age have sold themselves to Satan, to work his will. Now, who could bear such an accusation as this? In whose breast, under such a charge, would not the fiery indignation of conscious innocence rise in a tumultuous swell? Only in the Saviour have we one, whose mild and holy endurance was equal to the trial. His patience sustained him under the foul calumny of his enemies; and his meekness and purity are seen in the treatment they received at his hands.

He did not, as he could have done, and as impatient and revengeful man possessing his power would have done—blast them from the earth, because unworthy longer to live. No: although by a word they must have ceased to exist, yet that word was not spoken. Nor did he even meet them with angry expressions, but rather with the language of gentle reproof, arguing merely the falsity of their charge, from its gross absurdity.

The meekness, patience and purity of Christ, are further most illustriously displayed in his temptation in the wilderness. Immediately after his baptism, he was led thither by the Spirit, to be tried by the malice of Satan. When the tempter came, he found him “an hungered,” after a protracted fast of forty days and forty nights. He therefore opened his attack by insinuating, that if he were the Son of God, he would at once exert his power in changing the stones into bread, to satisfy his hunger. What a strong temptation! How can even the “Lamb of God” abide it? What! shall the Almighty Saviour listen to the bitter taunt of his enemy and the enemy of his people, without even a slight exertion of his power in demonstration of the divinity of his person and work? Shall he longer abide the presence of the malignant being who dared to insult his heavenly majesty, and mock his earthly meanness? By a word, the stones before him would have become bread, as the water, at the marriage in Cana, became wine. By a word, Satan must have returned to his own abode. And why withheld? Because the patient, the meek, the holy Jesus, was the subject of the temptation. “Man,” replied he, most appropriately, “shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

But the devil did not stop here. He must take the object of his hatred to Jerusalem; and, setting him on a pinnacle of the temple, say, “If thou be the Son of God, cast thyself down; for it is written, ‘He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.’” Here again the perfection of the Saviour was put to the test. Might he not have thrown himself to the ground without sustaining the slightest bodily injury? It would not surely have been more difficult for him to pass through the air, than along the water, with safety to his person; yet the latter, to strengthen the faith of his disciples, he did, and found no hurt. Why then not the former? Evidently because not being required. It would have been a tempting of Providence, which was just what Satan wanted. Had Jesus yielded to his wishes, he would have been disobedient to the will of the Father that sent him, and would thus have unfitted himself for the work he had to perform.



Satan, then, must be resisted; his temptation must be met and overcome. And in the Redeemer he had an invincible opponent; one who possessed patience sufficient to bear his insults with mildness, to form and deliver becoming replies; and holiness, to avoid even the most trifling emotion of sin. "It is written again," said the lamb-like Jesus, 'Thou shalt not tempt the Lord thy God.'

Nor did satanic temptations end with this second attack. Repulsed in the two former, the wily tempter resolved on a third. From the pinnacle of the temple he removed the Saviour to the top of a high mountain; there showing him all the kingdoms of the world, with their glory, saying, "All these things will I give thee, if thou wilt fall down and worship me." The force of this temptation, in circumstances of worldly comfort, we cannot rightly apprehend. In some degree we discover it in the history of Christ's poverty. Although as God he was the owner of the universe, yet as man he had not even a foot of ground he could call his own. Of all the works of his hands, he possessed not by personal right the smallest portion. His food and raiment, from the commencement of his public ministry, were invariably provided by the bounty of others, while his only home was the abode of strangers. In the wilderness his destitution rose to its height. Left without a shelter from the burning sun, without a covering from the wetting dew, without bread to satisfy his hunger, and probably water to quench his thirst, his situation then was certainly most trying. In such circumstances how could he reject the offer of the tempter? Its acceptance would have put him in immediate possession of every earthly enjoyment. From extreme poverty he would have been raised to the throne of the entire world. What a change! and one which might have been effected by a single act of worship done to Satan. How could he resist? Yet he did resist. His spotless purity forbade the bare idea of idolatry; his patience endured and overcame the temptation to it, and his meekness and wisdom dictated a suitable answer to the insidious tempter: "Get thee hence, Satan; for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'" Here is not the roaring lion met by the gentle Lamb?

The perfection of Messiah's character emblemized by the lamb, may be seen as a last instance in his ignominious and cruel death. It is with a special reference to this, Isaiah says, "He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." How exactly this corresponds with the actual history of the case! Go to Gethsemane, my readers—visit the halls of

judgment—accompany Christ to Calvary—and you will witness a remarkable fulfilment of the prophet's language. See here in this lonely garden, the blessed Jesus stretched along the cold ground. Mark how he "sweats as it were great drops of blood," betokening his extreme agony of mind. Listen to his melting words,—“My soul is exceeding sorrowful, even unto death.” Oh, how dense that cloud which now overspreads the mind of the Redeemer! How heavy that wrath which now lies upon his soul! Behold the sword of Jehovah entering the heart of the great Christian Sacrifice. Hear the touching complaint of the agonized Sufferer, forced from his lips by torture inconceivable,—“I am poured out like water, and all my bones are out of joint: my strength is dried up like a potsherd; and my tongue cleaveth to my jaws.” Now “the sorrows of death compass” him; now “the pains of hell get hold upon” him. And yet in this entire scene, can you detect aught unbecoming the Lamb of God? Nay, on the contrary, are you not constrained devoutly to admire the mild importunity, the holy resignation, and the patient submission which so eminently characterized that ever-memorable prayer,—“Father, if it be possible, let this cup pass from me: nevertheless, not my will, but thine be done.”

See him again in the presence of Caiaphas. Arraigned before the High-Priest of the Sanhedrim of the Jews, observe how he listens in silence to the false and malicious accusations of his enemies. “This fellow,” say the lying miscreants, “said, ‘I am able to destroy the temple of God, and to build it in three days.’” Not so, false witnesses! those were not the Saviour's words; although for that work he was fully competent. “Destroy this temple, and in three days I will raise it up,” was the expression used: and in it, a far higher and more important meaning is conveyed than that you seek to establish. “He spake,” not of the decaying structure of timber and stone now leveled with the ground, and laid in eternal oblivion; but, “of the temple of his body,” raised more than eighteen hundred years ago to a glorious and happy immortality. Why then so pervert his language, and that too for the worst of purposes? O Divine Redeemer! what heavenly mildness and holy patience shone in thy silence in this trying scene! Thou didst endure the contradiction of sinners against thyself, and yet didst hold thy peace; thou wast oppressed and afflicted, yet didst thou not open thy mouth.

So in Pilate's judgment-hall. To the accusations of the chief-priests and elders, he there opposes entire silence. At this the governor is surprised: and is it at all strange that he is so? Was ever a prisoner at the bar, possessing a clear conscience, known to act thus? Can inno-

cence bear to be accused, without uttering a word in self-justification? Will not false charges, at the least for the moment, fill the heart with unhallowed passion? Yet here it was not so. The accusers bring the charges; they testify falsehoods. Jesus listens, but does not speak. Pilate calls his attention to their evidence; still he answers not a word. What patience! what mildness! what purity! Is not this too more than perfection of the lamb? O most perfect Redeemer! thou art indeed the Lamb of God! May we be enabled to imitate thy heavenly character, and exhibit thy heavenly graces!

Nor is the case altered in the subsequent final sufferings of the Son of God. Condemned at Pilate's judgment-seat, scourged and delivered over by that unjust judge to his malicious foes, he is thenceforth, till the moment of his death, subjected to the most cruel and insulting treatment. The soldiers of the governor bring him to the common hall or prætorium, and then having gathered together their whole company, they array him in all the insignia of mock royalty. His own garments are taken from him, and he is clothed in a scarlet or purple robe; a crown of thorns is prepared, and placed on his head; and a reed is put in his right hand. He is then bowed to, and hailed as King of the Jews. After this, they spit on him, and take the reed and smite him on the head; and when thus wearied out deriding him, they change his dress again, and lead him away to crucify him. And oh! what a scene then opens on the view! Behold, my readers, the blessed Jesus going forth to the place of execution, bearing his cross. See the dreadful instrument of death erected, and the innocent victim of Jewish hatred and Gentile scorn riveted thereto with cruel nails. Mark the bitter draught—vinegar mixed with gall—offered by his savage murderers to satiate his thirst. Behold the inscription of mock royalty over his head,—“This is Jesus, the King of the Jews;” and see how its indignity is heightened by his demeaning position—between two thieves! Listen to the revilings of passing accusers, and mark how they wag their heads in contempt and derision. Harken also to the bitter taunts of the chief-priests and scribes around the cross, and the thieves on either hand, blasphemously insinuating his certain and eternal desertion of God, and his utter helplessness in himself. But above all, observe the indications of his extreme bodily and mental torture, while hanging on “the accursed tree.” His is not the death of the gallows or the block; it is a far more dreadful death—the lingering, living death of the cross. Nor can his longing spirit quit its falling tenement, until he drinks the last drop of the cup of death. Hear that piercing cry,—“Eli, Eli, lamma sabacthani?” Hear again the same melting sounds; and now all is over; yes, and over



too without a murmur, without a frown. The scene was dreadful beyond description; but all was calm in the appearance of the Sufferer. The conflict with the powers of darkness was long and fierce; but purity and patience forsook not the heavenly Combatant. No complaint of cruelty on the part of him whose wrath he bore, escaped the Saviour's lips. No threat of vengeance against those who mocked his dignity and murdered his person, was heard to pass from the dying Redeemer. The scornful gaze of his exulting persecutors met not in him even an angry look. Here, then, ye observers of the Redeemer's sufferings, here behold the perfection of the Son of God. Admire the purity, mildness, and patience of the great Christian Sacrifice. In one word—adore, devoutly adore, the heavenly Lamb—"The Lamb of God."

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### TRUE MISSIONARY SPIRIT.

THE Rev. Dr. Morrison, of China, after having for some years labored at Canton, earnestly requested the Directors of the London Missionary Society to send him out a colleague. Their attention was directed to Mr. (afterwards Dr.) Milne. A circumstance occurred on his first introduction to the friends of that Society, which at once showed his devotedness to the Saviour's cause, and the humble opinion he entertained of himself. On his appearance before the committee at Aberdeen, he seemed so rustic and unpromising, that a worthy member took Dr. Philip aside, and expressed his doubts whether he had the necessary qualifications for a missionary; but added, that he would have no objection to unite in recommending him as a servant to a mission, provided he would be willing to engage in that capacity. "At the suggestion of my worthy friend," says Dr. Philip, "I desired to speak with him alone. Having stated to him the objection which had been made, and asked him if he would consent to the proposal, he replied, without hesitation, and with the most significant and animated expression of countenance, 'Yes, sir, most certainly; I am willing to be anything, so that I am in the work. To be 'a hewer of wood and a drawer of water,' is too great an honor for me when the Lord's house is building'"

C. M. R. A.

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Our good fortune is the cause of the consideration we gain with the public; our good qualities, of that which we gain with friends.

## NEVER MORE.

To the Memory of Rev. William T. Biddle.

BY JENNIE DOWLING DE WITT.

FATHER, hath the shadow darkened  
 O'er thine honor'd brow?  
 Are the hopes that sprung like blossoms  
 Crushed before thee now?  
 From the eye that watched his boyhood  
 Scalding tears are shed;  
 The heart that gloried in his manhood  
 Yearneth o'er the dead;  
 Ye who round that hearth-stone knelt  
 In happy days of yore,—  
 Weep that one loved voice may join you  
 Never—nevermore.

Thou, whose widow's weeds are blending  
 With the bridal flowers,  
 O'er thy meek and fainting spirit  
 Sorrow darkly lowers;  
 Thine was faith all strong and holy,  
 Young and loving bride;  
 Clinging to that pilgrim lowly  
 Leaving all beside;  
 Is thy bosom rent with anguish  
 To its inmost core?  
 May he soothe away thy sadness  
 Never—nevermore?

Thou for whom the sigh floats upward  
 Through the midnight hours;  
 O'er whose early grave the mourners  
 Scatter tears and flowers;—  
 Tell us—doth thy soaring spirit  
 Mourn the chains it wore?  
 Tell us—mayst thou fondly cherish  
 Loved ones nevermore?  
 List! the echo sweetly floateth  
 From the heavenly shore—  
 Hark! it pealeth louder—clearer—  
 Never—nevermore!

Nevermore this heart shall quiver  
 In the grasp of Death—  
 Nor the sigh of mortal anguish  
 Be my latest breath.  
 Joying ever in His presence  
 Whence all love doth flow,  
 Ransom'd ones may watch in spirit  
 O'er the loved below.  
 Mine, beloved, unseen to guide you  
 Life's rough o'cean o'er,  
 Till we meet again to sever  
 Never—nevermore!

# Monthly Record.

## FOREIGN ITEMS.

CUBAN REVOLUTION.—*Its Close—Capture and Execution of Gen. Lopez.*—Advices from Havana of Aug. 17, state that General Lopez, with about four hundred and fifty troops, had effected a landing, and the steamer Pampero, which brought them, had returned to New Orleans for more Americans. The Spanish steamer Haberno fell in with fifty-two of Lopez' men in four boats, off a place called Bahia Honda, forty miles West of Havana, and captured them. They were taken to Havana, Aug. 16, and shot the same day, and their dead bodies, it is said, dragged about by negroes, and then left to the mob. It is said that Lopez had cut off communication between Havana and the Spanish troops sent against him. By news received at New Orleans Aug. 19, we learn that Gen. Lopez had been successful in several skirmishes with the Spanish troops. From news of Aug. 20, we learn that the General made a stand at Las Pozas and Mariel after landing, and had two engagements with the enemy, in both of which he was victorious. The Spaniards are said to have lost eighty officers and three hundred men in killed and wounded. Advices dated August 23, state that the Patriots had possession of the country around Puerto Principe. One regiment, it was said, had gone over to Lopez. Advices from Havana of Aug. 23, state that the General was represented to be at the head of from 1,500 to 2,000 Liberators, in the vicinity of Havana. News of the same date state that he was marching towards Havana. It appears that the Creoles did not flock to Gen. Lopez' standard as was expected, and especially after the execution of the rebels at Havana. That cruelty seemed to strike terror through the island, and the friends of Lopez began to desert him. He was at the same time pressed into close quarters by the Spanish troops. At last he was entirely deserted, his followers having fled to the forests. He was hunted by blood hounds, and captured near Christobal, and sent to Havana, Sunday evening, Aug. 31, amid a jubilee of rejoicing and illuminations throughout the city.—At 7 o'clock the next morning (Sept. 1), he was brought out and made to ascend the platform, which was about fifteen feet high, on which was placed the *garrote*. He ascended with firm step, and appeared undaunted. He made a short address with an unflinching voice, and closed with the words—"I die for my beloved Cuba." He then took his seat, leaning his head against the post connected with the *garrote*. A band was placed around his neck, and by one turn of the screw his head fell forward, and he was instantly deprived of life. The invaders had several successful engagements with the Spaniards, and killed and wounded a large number. The remainder of the expedition are nearly all either killed or taken prisoners, one hundred and sixty of the latter have been transported to Spain. They could expect no better fate if captured



by a despotic government, in such a desperate and foolish attempt. The Patriots in the mountains about Principe were still holding out, at the time of our going to press. It is evident that there is a great desire for freedom among a large number of the Cubans, and the time is not far distant, we believe, when the down-trodden, oppressed and enraged populace, will rise in their might, and scatter like chaff before the tempest, the minions of tyranny in that beautiful Island.

ENGLAND.—It seems that the Ecclesiastical Titles Bill has passed both houses of Parliament, by a majority of 263 to 46, received the royal signature, and become a law. Instead of being made more lenient, clauses were added making it more stringent. The clause was added that the publication of any bull, brief, rescript, or other Papal document should subject the publisher to a fine of \$100. Another clause empowers any informer, with the sanction of the law officers of the crown, to bring an action for a violation of the provisions of the bill. There was the greatest indignation manifested by the Irish members, who assert that they are determined to resist the provisions of the bill.

AUSTRIA.—Great excitement has been created throughout Europe, by the promulgation of the Decree of the Emperor of Austria, setting aside the Constitution and proclaiming absolute rule.

NAPLES.—*Terrible Earthquake.*—Advices from Naples of August 24, state that on the 14th more than fifty villages, in the province of Basilicara were almost demolished by a severe earthquake. Seven hundred dead bodies had already been taken from the ruins, and two hundred badly wounded.

CHINA.—*Revolution.*—Some time since a dangerous revolution broke out in that country, threatening serious consequences to the reigning dynasty. The pretended Emperor, it is said, is stopping at Linshau, in the department of Kwangsi, about 200 miles from Canton. He is reported to have gained a victory over 10,000 government troops.

#### LITERARY ITEMS.

THE COMMENCEMENT AT MADISON UNIVERSITY took place on Wednesday, Aug. 20. Three students and two candidates for the second degree, pronounced orations. An inaugural address was delivered by Prof. E. S. Gallup.—Two Theological students also delivered addresses. Rev. Dr. Eaton addressed the graduating class. On Sabbath evening, previous to Commencement, Rev. Dr. Dowling, of this city, delivered the annual discourse before the Society of Inquiry. Wm. Tracy, Esq., of Utica, pronounced an oration, and William H. Burleigh, Esq., a poem before the Æonian and Adelpian Societies on Monday evening. Tuesday, at 10 A. M., the annual sermon before the Baptist Education Society of the State of New-York, was delivered by Rev. Robert Turnbull, of Hartford, Ct. Rev. S. D. Burchard, of this city, addressed the Alumni.—The exercises, we understand, passed off very pleasantly. The degree of A. M. was conferred on thirteen in course, and the Honorary degree of A. M. on Rev. H. V. Jones, Rev. Amos Crocker, Rev. J. N. Murdock, and E. C. Johnson, Esq.

That of D.D. on Rev. S. D. Burchard, of this city, Rev. J. L. Hodge, of Brooklyn, L. I., and Rev. Robert Turnbull, of Hartford, Ct. That of L.L.D. on Joseph H. Eaton, President of Union University, Tenn. We understand that \$65,500 have been subscribed, as an endowment for the University, and we see no reason why it may not live and flourish. Let Rochester and Madison Universities go on and do all the good they can without contending with each other.

**NEWTON THEOLOGICAL INSTITUTION.**—This School of the Prophets celebrated its anniversary August 20. Dr. Hacket presided, and made the introductory prayer, after which nine young gentlemen made addresses, which are said to have been very creditable to the Seminary. Dr. H. presented the certificates, accompanied with very appropriate remarks. At the collation on the Institution grounds, interesting addresses were made in respect to endowing the Seminary, by Br'n. Sharp, Parker, Duncan, Swaim, Warren, Caswell, Sears, Chase and Granger. It seems that only \$26,000 had been raised of the \$50,000, proposed to be raised for the endowment of the Institution. It is surprising to the brethren in New-York, who have, within about eighteen months, raised, for their new University and Theological Seminary, nearly \$200,000, that the numerous and rich churches in New England cannot raise their \$50,000 fund for the oldest Baptist Theological Institution in the country. They *can* do it. The Boston churches alone could do it, should they engage in the work as it is their duty and privilege to do. It would be a disgrace to the denomination to let the Seminary go down. On Tuesday afternoon, previous to the anniversary, Rev. A. C. Kendrick, D.D., of Rochester University, addressed the Knowles Rhetorical Society, and in the evening Rev. Dr. Caruthers addressed the Society of Missionary Inquiry.

The Commencement of the University at Lewisburgh, Pa., occurred Aug. 20. Seven young gentlemen graduated. Rev. Howard Malcom was elected President, Alfred Taylor Prof. of Belles Lettres, and Charles S. James Prof. of Mathematics.

**WATERVILLE COLLEGE, ME.**—The Commencement of this important Institution occurred Aug. 13. The graduating class consisted of twelve. The literary Societies were addressed by Rev. Henry Giles of Boston. The honorary degree of A.M. was conferred on M. L. Bickford, of Richmond, Va., Rev. E. Knowlton, of Montville, Me., and Rev. A. Felch, of Bowdoinham, Me. The degree of D.D. was conferred on Rev. A. Wilson, of Hebron, Me., and L.L.D. on Hon. J. Hubbard, of Hallowell. Samuel K. Smith was elected to the Professorship of Rhetoric.

**CHRISTIAN CHRONICLE.**—This standard periodical has recently commenced its sixth volume under favorable auspices. It has gradually risen, amid many discouragements, until it is now one of the most respectable and useful religious papers in the country. The Editors and Proprietors, Rev. Messrs. Wm. B. Jacobs & Heman Lincoln, have conducted it with dignity, decision, and

marked ability. They are both good writers, and share together the labors of the editorial department.

A Magazine, called the "North American Miscellany," has been laid on our table. It is full of entertaining articles, mostly selected from the current literature of this country and Europe. It is handsomely printed by Angell, Engel & Hewitt, 1, 3 and 5 Spruce-street, and contains fifty-six pages, with illustrations, for \$1,00 per annum.

#### MISSIONARY INTELLIGENCE.

MRS. JUDSON, at the latest dates, had arrived safely and in good health in England, and is expected here very soon.

REV. S. PECK, D.D., the Foreign Secretary of the Missionary Union, has gone to Europe, and intends visiting the several missions of the Society in that quarter of the globe.

DEATH OF A MISSIONARY.—Mrs. Knapp, missionary at Akyab, died May 24, 1851, after an illness of two days.

FRANCE.—The mission is prosperous there. Mr. Foulon, of Lafere, writes May 9th, that thirteen were baptized the day previous in that place.

Rev. J. M. Shaw and lady were set apart August 22, at Auburn, N. Y., as missionaries to New Mexico, under the auspices of the American Baptist Home Mission Society.

#### GENERAL ITEMS.

BAPTISM OF A PRESBYTERIAN CLERGYMAN.—Rev. Samuel W. Whitney, late a member of the Hanover Presbytery, was baptized by Rev. Dr. Dowling, of this city, on Sabbath, Sept. 7. We bid him a hearty welcome into the denomination. We understand that he is an able preacher, a fine scholar, and an accomplished gentleman.

DEATH OF REV. W. T. BIDDLE.—We are pained to announce the sudden decease of this excellent brother. It is only in our last issue that we announced his ordination and recognition as a missionary to Burmah. He was seized, we understand, by a disease called the putrid sore throat, and thus suddenly ushered into the presence of his Maker. But we are happy in the belief that he was prepared for death, and is now in that land where the wicked cease from troubling and the weary are at rest. He died at the house of Rev. Dr. Dowling, of this city, rejoicing in his Saviour. He was a fine scholar, a lovely christian, and would undoubtedly have been a valuable missionary.

#### LITERARY INTELLIGENCE.

UNITED STATES.—Lieut. Quimby, of the Third Regiment U. S. Artillery, has been appointed, we understand, Professor of Mathematics and Natural Philosophy in the University of Rochester. Geo. M. Lane has been appointed to the Professorship vacated by the resignation of Prof. Beek, of Harvard College. Francis J. Child has been appointed to the Professorship of Rhetoric and Oratory formerly occupied by Edward T. Channing. Rev. Stephen Olin, D.D., late President of the Wesleyan University at Middletown, Ct., has recently



deceased. Rev. Thomas M. Smith, D.D., has been appointed President of Kenyon College, Ohio, and Rev. Dr. Brooks, Professor of Moral Philosophy, Rhetoric and Pastoral Divinity. Rev. Mr. Chamberlain, President of Oakland College, Mississippi, was murdered about the first of Sept. last, by a student named Geo. A. Briscoe. The latter afterwards committed suicide.

#### MINISTERIAL CHANGES.

Rev. B. F. Hedden, of East Greenwich, has become pastor of the Baptist church at Phenix, R. I.; Rev. J. E. Owen, of Covington Institute, Ky., has become pastor of a new interest in St. Louis, Mo.; Rev. E. H. Smith, of Wallingford, Vt., has become pastor of the Baptist church at East Weare, N. H.; Rev. G. B. Bills, of Fairfax, Vt., has become pastor of the Baptist church at Moriah, N. Y.; Rev. D. B. Ford, of Newton Theo. Inst., has become pastor of the Baptist church in South Canton, Mass.; Rev. A. Armstrong, of Upper Freehold, N. J., has become pastor of the Baptist church at Lambertsville, N. J.; Rev. M. M. Dean, of Salem, Mass., has been appointed District Secretary for New England of the Am. Baptist Publication Society.

#### REVIVALS.

Mount Carmel church, Taylor co., Ky., 22 obtained hopes in July. Brownsville, Marlborough District, S. C., 15 baptized. Fayetteville, Ga., 31 baptized. Bluntsville, Ga., 16 baptized. Miami, Mo., 31 baptized. Rowe, Mass., 10 recently baptized.

#### MONTHLY LIST.

##### *Deaths of Baptist Ministers.*

H. B. Kenyon, Morrisville, Madison co. N. Y., June 28.  
William S. Knapp, Canaan, Colum. co., N. Y., Aug. 14, aged 39.  
William T. Biddle, New York city, Sept. 16.

Alexander Hamilton, New Haven, Ct., Aug. 31.  
Joseph C. Lemmon, Beverly, Canada West, Sept. 2.  
William Read, Mansfield, Mass. Sept. 9.

##### *Churches Constituted.*

Clifford Township, Susquehanna co. Pa. July 25.  
Scott, Wayne co., Pa., Aug. 6. (called Maple Hill Baptist church.)  
South Hannibal, N. Y., Aug. 21.  
Westerly, (Dorville, R. I., Aug. 23.

##### *Ordinations.*

D. W. Scott, Hunting Creek, Va., July 18.  
Wm. S. Bland, Pocorone, Va., July 20.  
John Hopkins, Walnut Grove, Nelson co., Va., Aug.  
James P. Montague, Flat River Union church, Orange co., N. C. Aug.  
E. A. Mather, Mount Clemens, Mich., Aug. 12.  
Lester Williams, Russell, Mass., Aug. 20.  
Warren Randolph, Pawtucket, R. I., Aug. 24.  
L. J. Crutcher, Nashville, Tenn. Aug. 29.

##### *Dedications.*

Towlesville, Steub. co., N. Y., July 17.  
Charlestown, Mass., July 26.  
Marlborough (Feltonville) Mass. Aug. 7.  
Tiverton, R. I., Aug. 13.  
Dorville, R. I., Aug. 23.  
Pittsford, N. Y., Aug.  
Yonkers, (Mount Olivet church) N. Y., Aug. 27.

## LITERARY NOTICES.

*The Nile Boat, or Glimpses of the Land of Egypt.*—By W. H. Bartlett. New-York: Harper & Brothers. pp. 226—Royal ctavo.

This is an elegant work. It consists of passing sketches of a traveler in a country of the greatest historic and scientific interest. The author does not profess to have furnished a profoundly erudite or an exclusively original work upon the unique wonders of the Nile; but he gives an accurate, though necessarily brief view of the most remarkable antiquities of Egypt. He has made free use of Sharpe and other distinguished writers on Egypt, and his own descriptions were made from personal observation. He seizes upon those localities and incidents which are most attractive to the learned, and yet describes in such a pleasing manner as to fix the attention of the general reader. His style is pure, natural and elevated. It has a smoothness, which, connected with the romantic and wild scenery described, makes it perfectly charming. The book is adorned with fifty-two splendid engravings, including an accurate map of Egypt. These were carefully drawn upon the spot, and the author is sure that they are strictly correct. They are not numbered in the pages of the book, thus making it much thicker than the number of pages indicate. The work is printed on fine paper, splendidly bound in gilt, and will make one of the best gift books we have seen. Many passages of Scripture are illustrated, enhancing the value of the work to biblical students.

*Memoir of Rev. Edward Bickersteth.*—By Rev. T. R. Birks, M.A., with an Introduction by Rev. S. H. Tyng, D.D. Vols. I. II. pp. 410, 415. Same Publishers.

Mr. Bickersteth was a clergyman and an advocate of the established church; but had very liberal feelings towards dissenters. He, like some others in the Establishment, was a truly and eminently pious man, and labored incessantly for the promotion of real godliness. He was a man of respectable talents, and an extensive author. He was a great friend of the missionary cause, and was for years Secretary of the Church Missionary Society. He has published more than twenty useful volumes, some of which exhibit more than ordinary discrimination and intellectual power. The Memoir before us is well prepared, (at the request of Mr. Bickersteth) by his oldest daughter, aided by her husband, presenting the most interesting parts of his diary and correspondence. The private life of a good man is faithfully portrayed in a pleasing style. We heartily commend the volumes to the perusal of all.

*Travels in the United States, etc., during 1849 and 1850.*—By the Lady Emeline Stuart Wortley. Same Publishers. pp. 463—12mo.

This entertaining volume is composed mostly of the letters written by Lady Wortley to her friends in England, while she was taking the tour of this country. She informs us that she had determined not to write a book, and therefore did not take notes. Finally, after returning to England, her friends persuaded her to embody her interesting letters in a volume. Her style is not elevated, though she generally writes in an easy, familiar manner, as she would converse with her friends in respect to what she saw in this great Western World. Different from most English writers upon America, she seems pleased with almost every thing which came under her notice, and allows her feelings, in some cases, to make her an admirer of real faults in American character. Her description of Niagara is extravagant and in bad taste. But, on the whole, the book will be read with interest. Its vivacity and cheerfulness will keep one awake.

*Manual of Roman Antiquities, with numerous Illustrations.*—By Charles Anthon, LL.D. pp. 464—12mo. Same Publishers.

This is a continuous work on the subject on which it treats, compiled mostly from Smith's and other larger works, and is written in a style adapted to the use of the general reader. It gives a correct and full view of Roman Antiquities, without entering into extended and critical details. Such a work is called for, and coming from such a scholar as Dr. Anthon, it will doubtless be extensively circulated. It has numerous illustrations.

*The Odd Fellow's Offering for 1852.*—New-York: Edward Walker. pp. 320—8vo.

This is truly an elegant gift book, containing a great variety of rich intellectual viands, served up in the most exquisite style. In the first place we have, as a frontispiece, one of the most beautiful engravings, entitled "Peace," which we have ever seen; next a splendidly illuminated title page. Then follow interspersed, poetry and prose from Lossing, Coles, Lockwood, Tuckerman, Saunders, Mrs. Eames, Mrs. F. S. Osgood, Mary E. Hewitt, Mrs. Kirkland, Mrs. Kimball, and other distinguished writers, upon themes, literary, moral and religious. Here will be found repasts for the cheerful, sad, and those of every mood. The writers seem to have prepared their articles with great care; the style is elevated and very attractive. The volume is adorned with eleven engravings on steel in the highest style of the art. The binding is superb, the book being literally covered with the shining dust. The work is general in its character, and is just as suitable for those who do not belong to the order of Odd Fellows as for those who do. We doubt not it will have a large sale.

*Miscellanies.*—By M. Stuart. New-York: Van Nostrand & Terrett. pp. 380—12mo.

This volume consists of two letters to Dr. Channing, one on the Trinity and the other on Religious Liberty; four sermons, and a variety of notes and postscripts of a critical character. The book is mostly occupied in considering the cardinal doctrine of the Atonement, particularly in reference to the views of Unitarians. Prof. S., in a candid manner and with a Christian spirit, thoroughly exposes the fallacies of Unitarians in respect to the Deity of Jesus Christ, and irrefragably establishes the doctrine of the trinity. We consider Prof. Stuart as one of our most critical, candid, judicious and reliable theological writers, and value the productions of his pen very highly.

*An Exposition of the Apocalypse.*—By Thomas Wickes. New-York: M. W. Dodd. pp. 437—12mo.

Here is another treatise on the visions in Patmos. Great attention has been given, within a few years, by theological writers, to the elucidation of that wonderful book, the Apocalypse. The writer of this volume informs us that he was induced to commence the examination of the subject by reading Mr. Lord's views in reference to it, and adopts his method of interpretation, though in some cases he arrives at different conclusions. The book of Revelation is evidently designed to present a view of the church of Christ down to the end of time. In giving this view, the inspired writer refers to the enemies of the church and to the obstructions to her progress. Thus allusion is made to the great monarchies, empires and hierarchies of ancient as well as of modern times. The author of the work before us presents a historical chart of the book of Revelation, which is an important addition to the volume. We commend it to those who love to study the mysteries of the divine word.

*A Wreath around the Cross.*—By Rev. A. M. Brown, with a recommendatory Preface by J. A. James. Boston: Gould & Lincoln. New-York: for sale by L. Colby.

This is an excellent little volume, presenting various practical considerations in reference to the glorious central point of christianity, the Cross. It is written in a pleasing style, and is especially adapted to the wants of young disciples. It is beautifully bound, and would make a fine gift book.

*The Royal Preacher—Lectures on Ecclesiastes.*—By James Hamilton, D.D., F.L.S. New-York: Carter & Brothers. pp. 377—16mo.

This excellent work consists of a series of twenty-one lectures, delivered by the author to the people of his charge, and is adapted to all minds. While Mr. Hamilton expounds the remarkable book of Ecclesiastes in a sufficiently thorough and accurate manner, his expositions and reflections are given in a popular style, and furnish a very entertaining as well as instructive book for the common reader. We cordially commend it to our patrons. It is adorned with a beautiful portrait of the author.

We have received from the Amer. Baptist Publication Society, Philadelphia, six valuable Sabbath School books, entitled "Infant Baptism a Part and Pillar of Popery," by John Gill, D.D., revised and edited by George Ide, D.D. (thorough and critical for so small a book); "The Way to Christ and the Walk in Christ," by Rev. G. W. Anderson, A.M. (practical and excellent); "Manual for Sunday School Celebrations," by Rev. E. M. Levy, (very convenient and appropriate); "The Bereaved Mothers, or the Contrast," by a teacher; "Voyage of the Ship Christian," by Rev. T. T. Devan; "Henry Curran, or a Reminiscence of my School," by a teacher.



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## THE WALDENSES—THEIR ORIGIN AND SENTIMENTS.

BY THE EDITOR.

THE Waldenses have been regarded from time immemorial, as a remarkable people. They dwell in the Alpine vales amid some of the boldest and sublimest scenery of nature, and their moral character seems to partake of the rude grandeur of their rugged homes. They have for ages been oppressed by a corrupt Church, and though hunted like wild beasts, tortured and slain, they have strictly adhered to their principles and resisted the offers and demands of the Church of Rome. At one time they have suffered imprisonment and death without a murmur, and then sallied forth upon their enemies with the utmost fury in self defense, striking terror to the hearts of their oppressors. They have ever been feeble, but utterly unconquerable. Their luxuriant fields have been deluged with the choicest blood of their noble sons, but still they have not "bowed down to Baal," nor in any way violated their consciences. Let fire, sword, gibbets and death in their most terrific forms come upon them and they would not give up their religion. While long standing kingdoms have been overthrown, and all Europe has been convulsed by revolutions, this people, amid their rocky fastnesses, have maintained their independence. Neither the overwhelming of the empire of the Cæsars by the barbarians of the North, nor the rushing of the Crusaders of the West to the rescue of the Holy Land, nor the consternation and slaughter of the French Revolution, nor the triumphal marches of Napoleon, have caused them to forsake their simple, apostolic religion. Though gazing on their smouldering villages and desolated homes, though driven to the caves of the mountains, or carried captive to foreign lands, they still have maintained their principles and rebuked the doctrines and practices of their ecclesiastical oppressors. They are truly a wonder to Christendom—a model of perseverance, heroism, and piety.

The origin of the Waldenses is somewhat doubtful, though it must be very ancient. They claim that their doctrines are derived from the Apostles, and that they have not swerved from the original tenets of their Church. Mosheim says: "Nor are those destitute of arguments, who assert that the Waldenses even in this age, (seventh century,) had fixed their residence in the valleys of Piedmont, and inveighed freely against Roman domination."\* It is well-known that the Waldenses are generally supposed to have originated from PETER, a rich merchant of Lyons,

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\* See Mosh. Hist. Eccl., B. II. Cent. VII. P. II. Chap. II. §. 2.



in France, born at Vaux or Valdum, or Validium, a town in the marquisate of Lyons, and called Valdensis and Validisius.\* He was a pious man, caused the four gospels and other parts of Scripture to be translated from Latin into French, and, by perusing them, ascertained that the teachings of the Romish Church were not in accordance with those of Jesus Christ. He distributed his property to the poor and (A. D. 1180,) became a preacher. His followers rapidly multiplied in France, Lombardy, and afterwards throughout Europe.

It is not material whether we call those ancient reformers, Vaudois, Vallenses, Valdesi, Vallesi, Valdenses or Waldenses. All of these terms evidently refer to the same people. They reside now and have from time immemorial, in the valleys of the Alps, and have planted their colonies in various parts of Europe. The district which they occupy is at present only about twenty-two miles by sixteen in extent, in the kingdom of Sardinia, and called Piedmont. In ancient times it was far more extensive. The more probable supposition, in respect to their origin is, that Peter, of Lyons, received the name of Waldo from the sect, and not the sect from him. Dr. McLaine strongly advocates this view. It is universally admitted, that, long before the time of Peter Waldo, who flourished in the latter part of the twelfth century, there were large numbers of people in the Alpine vales who were not in communion with, and seriously opposed, the Church of Rome. In the Memoirs of Morel, written in the sixteenth century, it is stated that those professing the Waldensian faith numbered about eight hundred thousand. This must have included the Protestants in the marquisate of Saluzza, the Province of Susa in Provence, Dauphiny in the Pyrenees, and perhaps others besides the Waldenses. It is evident from their *enemies* that the sect is very ancient.

*Reinerius Saccho*, who had lived seventeen years among them, and during a part of that time had been pastor of one of their churches, afterwards apostatized, became an Inquisitor of the Church of Rome, and wrote against the Waldenses about the year 1250.† In his book against them‡ he says, "Their sect has been the most injurious of all, to the Church of God, on account of their antiquity; for they, according to some, originated in the times of the Roman Bishop Sylvester, in the fourth century; and according to others existed as early as the days of

\* Dr. Henderson, Faber, Dr. Baird, and others, suppose, with less reason, that the name *Waldenses* was derived from *vallé* (valley,) and call them *Vaudois*, or dwellers in the valleys.

† See *Bibliotheca Patrum*, Vol. IV., Part II., Col. 740.

‡ *Liber Adv. Waldenses* C. IV., in *Bibliotheca Patrum*, Tom. XXV. p. 262.

the apostles." Again, he says that, "they live justly before men, and believe, not only all the Articles of the creed, but every sound doctrine respecting the Deity; only they speak evil of the Roman Church and clergy."\* Pilichdorf, a writer of the thirteenth century, states, "that the persons who claim to have existed from the time of Pope Sylvester, were the Waldenses."†

Dr. Henderson states‡ that Marco Aurelio Rorengo, Grand Prior of St. Roch, in Turin, was commissioned by Rome to inquire into the history of the "Men of the Valleys." After thorough and extended research, he published a volume upon the subject in 1632, in which he states that "the heresy of the eighth century (referring to the doctrines of Claude of Turin,) was continued in these valleys in the ninth and tenth centuries; that the Waldenses were no new sect, but only the revival of an old one; and that it was impossible to ascertain with certainty, when it had first gained an entrance into these valleys." He further says: "No edict can be found of any prince, who gave permission for the introduction of this religion into these parts. The princes only grant permission to their subjects to continue in the same religion which they had received from their ancestors." The Monk Belvidere, in his reports as Inquisitor, laments that these "heretics have been found in all periods of history, in the valley of Angrogna."§

Henri de Cornie Cassini, an Italian priest, Claude Scyssel, Archbishop of Turin, and even Voltaire and others, speak of the remote antiquity of this sect. The Waldensian historians maintain, with the greatest confidence, their extreme antiquity. They believe either that Christian missionaries from Rome or other Italian cities, preached the Gospel to them in Apostolic times, or that during the persecutions under the Roman emperors, some of the persecuted Christians fled there and established the Waldensian churches. In a petition presented by the Waldenses to Philibert Emanuel, Duke of Savoy and Prince of Piedmont, in 1559, they say: "We likewise beseech your Royal Highness to consider, that this religion which we profess, is not only ours, nor hath it been invented by men of late years, as is falsely reported, but it was the religion of our fathers, grandfathers, and great grandfathers, and other yet more ancient predecessors of ours, and of the blessed martyrs, confessors, prophets, and apostles; and if any can prove the contrary, we are ready to subscribe and yield thereunto."|| The learned

\* Reinerius de Heret, in *Bibliotheca Patrum*. Vol. XIII. C. IV. p. 299.

† Pilichdorf, *Contra. Waldenses*, in *Bibliotheca Patrum*, Vol. XIII. p. 312.

‡ In *Vaudois*, pp. 8, 9, who cites from Leger.

§ See Leger, pp. 149, 169, as quoted by Dr. Baird.

|| See Morland's *History of the Evangelical Churches of the Valleys of Piedmont, etc.*, p. 228, as quoted by Dr. Baird in his "Protestantism in Italy."

Beza of the sixteenth century, says: as for the Waldenses, give me leave to call them the very seed of the primitive and pure Christian Church, being those who have been so upheld by the wonderful providence of God, that neither those numberless storms and tempests, whereby the whole Christian world hath been shaken, nor those horrible persecutions which have been so directly raised against them, have been able to prevail upon them to yield a voluntary submission to Roman tyranny and idolatry.\* Sir James Mackintosh says: "With the dawn of history we discover some simple Christians in the Valley of the Alps, where they still exist under the more ancient name of Vaudois, who, by the light of the New Testament, saw the extraordinary contrast between the purity of primitive times, and the vices of the gorgeous and imperial hierarchy which surrounded them."† Vitringa, Archbishop Usher, Bishop Mede, and others of the highest authority, have maintained the apostolic origin of the Waldenses, or at least placed their origin far back in antiquity.

We would also remark that the dialect spoken by the Waldenses indicates their great antiquity. M. Renouard, a distinguished philologist, states, after thorough investigation, that it is "an idiom intermediate between the decomposition of the language of the Romans and the establishment of a new grammatical system."‡

In speaking of the *Noble Lesson*, the oldest work of the Waldenses extant, the same writer remarks: "The language seems to me to be of an epoch already far separated from its original formation; inasmuch as we may remark the suppression of some final consonants; a peculiarity which announces that the words of the long spoken dialect had already lost some portion of their primitive terminations." This shows that they left the plains of Italy for a residence in the Alpine vales before the "establishment of a new grammatical system," of which Renouard speaks. "Hence," remarks the learned Faber, "the primevally Latin Vaudois must have retired from the lowlands of Italy to the valley of Piedmont, in the very days of primitive Christianity, and before the breaking up of the Roman empire by the persevering incursions of the Teutonic nations."§ Faber then shows that the Waldenses would not have left the luxuriant plains for sterile valleys, unless there had been urgent reasons for it, and intimates that they were undoubtedly forced thus to

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\* Beza scribes *Virorum doctrina et virtute illustrium*.

† Mackintosh's *Hist. Eng.* in Lardner's *Cabinet Cyclopædia*, vol. 1, p. 321.

‡ *Monumens de la Langue Romaness* (Choix des Passies Originales des Troubadours.)

§ See Inquiry into the history of the ancient Waldenses and Albigenses, Book III, pp. 285, 286, as quoted by Baird.



emigrate, by the dreadful persecutions of Christians in the second, third and fourth centuries, under the emperors Marcus, Aurelius, Maximin, Decius, Valerian, and Dioclesian:

Paul, in his Epistle to the Romans,\* tells his brethren that he purposed to visit Spain. If he ever performed that journey, and it is probable that he did, as he speaks confidently of going, he may have passed through those valleys, and there proclaimed the gospel of Christ.

It should be remarked that historians, in speaking of the Waldenses, often call them Leonists; but they have not given them this name from Peter Waldo of Lyons, who flourished in the twelfth century. E. S. Faber informs us that the term Leonists was probably derived from a man residing in Lyons, of Aquitain, and a much more ancient personage than the one referred to above. He was probably a leader in the sect, and a very devout man, as we learn from what Jerome says of him. The Waldenses believe themselves to have originated from no man living, since the days of the Apostles. They assert that they received their tenets from the Apostles themselves. Still they may have been called after a distinguished leader. That early Lyonese reformer has evidently been confounded by most historians with the more modern one, and thus have they modernized the sect.

On the whole, we think, it can be credibly proved that the Waldensian churches were established either in the Apostolic age or soon after. If the Waldensian histories had not been destroyed by the voracious enemies of that remarkable people in very early times, we should have still more positive proof. It is probable, as we have before intimated, that the Waldenses were the offspring of the Novatians, or vice versa. The Novatians and Donatists were uncompromising Protestants and Baptists in sentiment, and perhaps ought to be considered as composing a part of the same class of Christians with the Waldenses, though taking different names. Whatever was the origin of the Waldenses, it is beyond dispute, that they now exist and have existed from the time of the first establishing of their churches. Thus surely with the Novatians, Donatists, and Waldenses we have an unbroken phalanx down to the present time, of stern Protestants, and what would now be called Baptists.

President Edwards, speaking of Christianity during the dark ages, says:

"In every age of this dark time there appeared particular persons in all parts of Christendom, who bore testimony against the corruptions and tyranny of the church of Rome. God was pleased to maintain an uninterrupted succession of

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\*Rom. xv. 24.

witnesses through the whole time, in Germany, France, Britain, and other countries; as historians demonstrate, and mention them by name, private persons, ministers, magistrates, and persons of great distinction.

But there were not only scattered individuals throughout the states of Europe, who appeared at intervals like glowing meteors in the night of Popery; but there was a small, secluded and delightful district, where the full glory of the sun poured forth between the two tremendous clouds that overspread the east and west of Christendom, was long and delightfully enjoyed.

Here, for a succession of ages, not a few, but myriads of persons possessed and reflected the light of divine truth.

The five valleys of Piedmont, between France and Italy, environed and defended by almost impassable mountains, fertile, fruitful, and secluded from surrounding nations, were secure: 'as if the all-wise Creator had from the beginning designed that place as a cabinet, wherein to put some inestimable jewel; or in which to reserve many thousand souls which should not bow the knee to Baal.'"

The Waldenses were numerous during the dark ages, and especially when the Reformation began to dawn. One of their pastors, George Morrell, informs us that in his time, A. D. 1530, there were 800,000 persons professing the religion of the Waldenses. A. D. 1315, in Bohemia alone, there were said to be 80,000. A. D. 1260 they had flourishing churches in Constantinople, Florence, Philadelphia, Albania, Bulgaria, Lombardy, Sclavonia, Diagonitia, Val Spolefino, Vicenza, Romagna, Milan and afterwards in Sicily, Sarmatia, Livonia and other places.

To prove that the Waldenses would now be called Baptists we must refer to their doctrines. It is evident that in some of the valleys towards the close of the last century and in the beginning of the present, there has been a slight falling off in respect to their sentiments, and their confessions of faith have been a little modified. This accounts for the practice of infant baptism (performed by pouring water on the head of the candidate,) in the valleys of Piedmont at the present time. But Dr. Baird very candidly remarks, after mentioning the present practice among the Piedmontese in respect to infant baptism: "But it is due to candor, to say, that we deem it probable, if not certain, though we have never examined this point with much care, that there were other branches of the Waldenses, for they were numerous, which did neither hold, nor practice infant baptism."\* There is abundant evidence from their confessions of faith and the testimony of their enemies, that they did not practice infant baptism until modern times, and it is believed

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\* See Baird's Protestantism in Italy, p. 398, Note 92.

that there are many descendants of the ancient Waldenses at the present time, who have never bowed the knee to "*Baal*," even in respect to infant baptism. The Piedmontese still maintain the grand principles of Protestantism and of the apostles, excepting in relation to baptism, and we are surprised that they have swerved at all from the apostolic practice. It has been, however, brought about from the fact that their oppressors for more than three hundred years, have not allowed them to establish any theological schools or colleges of their own, and they have consequently been compelled to educate their ministry at Lausanne and Geneva. Then, in 1630 they lost, by the plague, thirteen out of their fifteen pastors, and had to look to Switzerland and France for ministers to take their places. Thus the churches were brought immediately under the influence of a Pædobaptist ministry, though a Protestant one. It was very different with their ancient churches. A. D. 1544, in order to remove unfounded prejudices entertained against them, they sent to the king of France a Confession of Faith in twelve Articles. The substance of them was the following :

- " 1. We believe there is but one God, Creator and Father of all.
2. We believe that Jesus Christ is the Son and image of the Father. That in him all the fulness of the Godhead dwells.
3. We believe in the Holy Spirit, the Comforter.
4. We believe there is one holy Church, the whole assembly of the faithful.
7. We believe that in the ordinance of baptism, the water is the visible and external sign, which represents to us renovation of the mind by the mortification of our members, through Jesus Christ; and by this ordinance we are received into the holy congregation of God's people, *previously professing and declaring our faith and change of life.*
8. We hold that the Lord's Supper is a commemoration of our thanksgiving for the benefits we have received by his sufferings and death, &c., &c.

A. D. 1120, more than four centuries earlier than the preceding, in another Confession of Faith the Waldenses say :

" We acknowledge no sacraments as of divine appointment, but Baptism and the Lord's Supper. We consider the sacraments as visible emblems of invisible blessings. We regard it as proper that *believers* use these symbols: notwithstanding which, we maintain that believers may be saved without these signs where they have no opportunity of observing them."

Among the works of the ancient Waldenses, is one dated 1120, on Antichrist, Purgatory, &c., in which the following passage occurs :

" Antichrist seduces the people from Christ, teaches to baptize children into the faith, and attributes to this the work of regeneration, thus confounding the work of the Spirit with the external rite of baptism."



Chessanion, in 1595, as quoted by Beeby, says :

"Some writers have affirmed that the Albigenses approved not of the baptism of infants ; others, that they entirely slighted this holy sacrament. The truth is, they did not reject this sacrament, or say it was useless, but only counted it unnecessary to infants, because they are not of age to believe, or capable of giving evidence of faith."

He states again, that "they were not the first that were of this opinion ;" and refers to Tertullian as an example, and gives divers instances of the practice of the ancients to the same purpose.

A. D. 1179, Alexander III. Pope of Rome, in a Council, condemned the Waldensians, because they denied baptism to infants.

The French historian Mezeray, says that, "in baptism in the twelfth century, they plunged the candidate in the sacred font, to show them what operation that sacrament hath on the soul." Also, Belarmine, Cardinal Hossius, Montanus, Gretzer, a bitter enemy and persecutor, Limborch, Allix, Mosheim and others, speak of the doctrines of the Waldenses as similar to those of Baptists at the present day.

These testimonies, we think, establish the fact that the ancient Waldenses rejected infant baptism, and would now be called Baptists. It is a humbling fact that historians have generally misrepresented and sometimes abused that primitive people.

We cannot leave them without dwelling for a few moments upon the dreadful persecutions which they have experienced from those who ought to have been their friends and protectors. But we must leave this for the next number of the *Memorial*.

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### A SUBMISSIVE MOTHER.

A professing Christian lady, who had drunk deep of the cup of maternal afflictions, having in early life buried two children, as she saw the third—a darling infant son—in the arms of death, began to wonder, to doubt, perhaps even to murmur at so many repeated strokes. "Why am I," thought she, "treated with such severity? What have I done to deserve it?" While thoughts like these were permitted to disturb the tranquillity of Christian submission, intelligence was brought to her that another son, beloved of his parents, had fallen into a vessel of boiling water, and was probably scalded to death ! It was enough. She bowed in sweet submission to the double stroke, ejaculated, "My Father !" handed over her infant to die in the arms of a friend, and prepared to do all she could for the comfort of her scalded boy, till he should be called to follow his little brother to the tomb ! But the child, though very seriously injured, through the goodness of God survived, and the mother learned to say, "*Thy will be done !*"

## RELIGIOUS EDUCATION OF CHILDREN.

I AM much pleased with the idea of learning children to think, but when this is meant to be done, the preparation must be made early, otherwise it will be found very difficult, and in some cases impracticable. The farmer prepares his land, and the manufacturer his materials in time, without which neither would expect to gain much by after labor; but it should seem as if the exploded doctrine of occult causes had found its way into our systems of education; and moral effects were expected to arise from unknown powers without the labor or care of forming previous habits.

A child of a month old is committed to a nurse who stuns it from morning till night with continual talking, and thinks it never well unless all its attention is kept on a stretch by the movements of objects and the diversities of sounds; hence the child is taught to look for violent agitations, to be pleased with them, and to feel their absence; hereby a love of dissipation is interwoven with the earliest habits, and in the next stage of childhood, abundance of toys and a succession of playfellows become necessary for his amusement, and he is thrown in after life on the mercy of others whom he must bribe to save him from the vacuum of his own mind, whose powers from having never been accustomed to action, are become more and more dependent on the impulse of sensible objects, and averse to those of an abstract and intellectual nature. It is necessary to *give* infants proper bodily exercise, because they have not strength themselves to take it; but they can, with a very little help, at an early age, amuse themselves; and they always do so (when in health) if not prevented by the officiousness of those about them. I consider this a point of importance, not only because it constitutes that kind of mental exertion they are capable of using, but also because, whilst the organs of sensation are so delicate, the impressions they receive from the continual efforts made to rouse and stimulate them, are more frequently productive of pernicious consequences both to the intellect, temper, and health of the child, than is suspected, or can in future life be remedied. But what I have chiefly in view is, to inculcate the necessity of strengthening the rational powers as we do those of the body, by appropriate exercise. Passive impressions always weaken by repetition, *unless* they produce their correspondent actions; and to a mind accustomed continually to be acted upon, and to find all its gratifications in sensible objects, the sources both of knowledge and

happiness are gradually drying up, and life terminates in a cheerless old age equally barren and unhappy.

But to such parents as really wish to give their children a Christian education, I beg leave to address a few remarks, which appear to me of great concern, and which I have wondered to see overlooked in families which may truly be accounted religious.

It is on many accounts necessary that children should be much under the eye of others, and it is therefore little in their own power to secure time and place for retirement; hence it becomes needful to make such arrangements for them, as may facilitate this intention without ostentation or perplexity. Instances have come within my own knowledge, of children, whose minds were under very serious impressions, suffering much loss from the difficulty of getting time and place to be alone. When two sisters are engaged together through the day in their proper employments, and occupy the same chamber at night, they are mutually a restraint and hindrance to each other. Private prayer is perhaps omitted, because neither of them have courage to use it in each other's presence, and the best feelings are hereby sometimes nipped in the bud. Nothing can compensate such a loss. Family duty and public ordinances will have little effect, when no stated time is secured for secret devotion and reflection; and if public and social means fail of a good effect, they will not fail of a very pernicious one, viz., to habituate the mind to exhortation without fruit, and to information which is associated with indifference, if not with security. I beg to repeat, that this is a matter of such consequence, that persons, whose income enables them to provide for their families beyond the mere necessities of life, are inexcusable in permitting trifling obstacles to prevent an arrangement of so much importance; and it is vain for us to lament the want of religion in our children, if we minister not the means so far as they are in our power.

We are certainly responsible before God for all the power lodged in our hands, and however we may now plead general custom, we shall hereafter find little consolation in reflecting, that, whilst no expense was spared in fitting up apartments to receive and entertain company, we thought none necessary which might conduce to the welfare of immortal souls, over whom we had a providential superintendence, and whom we cruelly neglected in what most tended to their eternal interests, whilst their whole time and attention were engaged in ministering to *our* temporal convenience and accommodation.

I hope, Sir, you will give this subject a place in your Magazine, and I very earnestly wish it may find an entrance to the minds of such as are individually interested in it.

PHILO-NEPIOS.



## ROMISH MEASURES AND CONVERTS IN HEATHEN LANDS.

BY REV. ROBERT T. MIDDLEDITCH.

PROTESTANT missions have been frequently ridiculed by Romanists on the smallness of their results in foreign fields. We are far from admitting that there has been any such "failure" as the calumniators of evangelical efforts try to believe. Thus much is certain, be the converts of Protestant missions few or many, they have been gained by honest means, and maintain a far more creditable religious character than those concerning whom the agents of the Romish faith so arrogantly boast.

We would by no means underrate the self-denial and laborious efforts of the missionaries of the Roman Catholic Church. It is indisputable that in such respects they have seldom been surpassed. No body of men have ever shown more patience in preparation or more zeal in labor. Sorry are we to add that none have exhibited so much unscrupulousness. The Jesuits, especially, instead of presenting the Gospel as adapted to the wants of the world, have always been ready to adapt it to the errors and superstitions of men. Let India and China show the character of the measures pursued.

When Roberti dè Nobili, one of the most remarkable men that even the Order of Jesuits ever had in its fellowship, arrived in India, he discovered that the respect entertained generally by the people for their Brahmins would be the greatest hindrance to success. Fertile in expedient, and with a one-mindedness the most extraordinary, he determined on a bold measure, which any common man, even when caring nothing on a moral account, would have feared to hazard. With his companions he retired far from the region which he intended to make the scene of operations. They then stained their faces into a resemblance of the native color, watched the people for years, learned their language, habituated themselves to their customs, and at length re-appeared declaring themselves Brahmins of a superior caste! The Jesuit had his genealogy carefully prepared, and by it he proved himself lineally descended from the god Brahma! As the Brahmins obtained great consideration for their self-inflicted macerations, the pretenders determined to take the same course, and submitted to even greater trials than their rivals. Their success with the people was unbounded.

When, three centuries since, the Jesuits entered China, where they were introduced to the emperor as "certain missionaries from Europe acquainted with mathematics, music and drawing," they found the worship of ancestors deeply rooted in the minds of the people. Finding that the attempt to uproot this observance might be fatal to their enterprise, they allowed their converts still to retain it, merely requiring that it be considered a *civil* and not a religious rite. They even joined the natives in their worship of "the host of heaven," and rescued themselves from the charge of idolatry by pleading that it was the same as worshipping that great Spirit "whom the heaven of heavens cannot contain." A half million proselytes and the highest honors of the empire were the purchase of this frightful surrender of Christian truth. The entrance into the field of the Dominicans and Franciscans, with more tender consciences, however, dissipated their fair prospects of future dominion.

The chief matter of interest to the Jesuit is to have the education of the young. All the influence he craves or expects over the older people, is enough to secure this object. Find him in a civilized land and he has seminaries professing great advantages and very superior tuition by which he may beguile the Protestant parent to commit his children to his care. In a heathen land he has quite as attractive a "course of instruction" to present to the pagan. The minds of the young are easily impressed by well-sustained pretensions of superior sanctity and Divine authority. When once, the hitherto uncultivated mind, particularly as found in the gross darkness of heathenism, is brought to the belief that a priesthood is all it claims to be indoctrination, the work is accomplished. A child who has taken the impression that the Altar and the Priest are divine, may be taught to submit to all discipline without murmuring. Parents may be allowed to live without the yoke being peculiarly irksome. In a few years at most they will be gone. Then instead of the fathers will come up the children who will have the characteristics necessary for Jesuitical purposes. The images made upon the soul of the child will remain, and if likely to wear away the priest is continually at hand to retouch the mysterious impressions.

Piety in converts obtained by such measures cannot be expected. "We cannot gather figs from thistles." The Jesuit looks upon conversion as the work of God. His great end is to bring men under the dominion of the Church of Rome. Place, therefore, the reports of conversions by agents of Protestant missions beside those of the Church of Rome, and they appear very inferior in number. The former present about the same proportion to the latter in some instances, that gold does to sand on the Pacific. The relative value of gold and sand give also generally a very faithful illustration of the worth of the converts.

We cannot affirm the genuineness of professed conversion, in every case under Protestant effort, yet among them we have no fear to assert, will be found, not a few of the "precious sons of Zion comparable to fine gold."

Very little is required for a priest to make the "mark of the beast" which declares a heathen a Christian. Francis Xavier baptized no less than 700,000. All he required was that the converts should be able and willing to repeat certain forms and confessions of faith. According to the "Annals of the Propagation of the Faith" (Vol. VIII.) periods of pestilence are peculiarly favorable for extending the faith. If men do not learn *righteousness* during such times, they get baptism. Thus a priest writes from one of the islands of the great Pacific:

"During the continuance of the plague we baptized a great number of adults, but not so many as we could have desired, because we did not wish to give them baptism until we perceived they were at the point of death. *To do otherwise would have exposed us to have a great number of bad Christians.* Moreover, it was not always easy for us to approach the sick; these poor savages imagining that we had the power of controlling the plague and producing instant death at our pleasure. How many have I not met who begged of me to spare their life, saying that they never did us any harm."

Let any account of "adult" baptism by one of our missionaries be placed beside this, and how different would it appear. They tell us only of the baptism of those who profess "repentance toward God and faith in our Lord Jesus Christ." The priest declares, "We have peopled heaven with angels, and every day I learn that some of our little creatures, upon whom had flowed the waters of regeneration, have gone to form the crown of the members of the Propagation of the Faith. Near six hundred adults are in the ranks of Catechumens." A short time afterwards this mission was abandoned, and the priests fled for their lives. Not half a dozen of the boasted six hundred remained faithful to the church.

When such conversions as these form themes of congratulation among themselves, we can scarcely be astonished at the temerity which *boasts* of them to Protestants. We cease to wonder, when men thus put "darkness for light," that they ridicule New Testament efforts. When, however, their successes are presented as *motives* for our submission to the "Church Catholic," we cannot but regard it as a most wonderful instance of self-possession in desperate circumstances.

*Shrewsbury, N. J.*



## A SOLEMN HINT TO YOUNG MINISTERS.

THE following extract from a sermon of Rev. Robert Robinson, who died in England half a century ago, places before us an awful fact which, by the blessing of God, may be useful to many, especially to our young pastors. He says :—

Let us see danger at a distance, and guard the pass. It is not possible for a good man to go instantly into the practice of great crimes; but what slow degrees can effect, who can tell?

Permit me to abbreviate the short account of one sad case. In the very early part of my ministry, while I was yet a boy, I had been preaching at a town far distant, where I was on a friendly visit. Most youths in office are caressed, more for the novelty, than for their ability. One morning, a very decent gray-headed man enquired for me, and, when he was admitted, without ceremony he threw himself on a chair and sobbed and wept, but could not speak. I retired to give him an opportunity to vent his passion, for such swells of grief, whatever may be the cause, threaten to burst the heart and destroy the frame. On returning, the man had recovered his calmness, and, omitting his apologies, the substance of what he said was this :—

“Compassion for your youth compels me to tell you my case. At your age I was as innocent and happy as you. Like you, too, I was chosen by one of our churches to teach. I taught, the church caressed me, neighboring churches gave me unequivocal marks of their esteem, each new day was winged with new delights, my time passed sweetly, every month was May. One day, an old man said to me, ‘young man, guard against vanity.’ I felt myself hurt, for I saw no need of the caution, and I did not conceal my dislike. ‘Does that offend you?’ added the old man; ‘take care you do not become a profligate; for, know this a man unapprized of danger is at the brink of a fall; and as confidence is the parent of carelessness, so carelessness is the high road to the commission of actual sin; one sin leads to another, and by slow degrees a plausible youth may become a profligate man.’ I paid very little regard to my admonisher, and a few years after, some how or other, I first tasted, then submitted to entreaties, then repeated, and at length I found myself a lover of strong liquors: connected with dissipated men like myself fond of my condition, deaf to the remonstrances of my friends.

In brief, the church was obliged to cut me off, and I became a confirmed drunkard ; I was never happy. My appetites on fire, impelled me to intoxication ; but the stings of my conscience could never be blunted ; and between the two I was in a state of torment. How insensibly do habits of vice form themselves ! How difficult it is to subdue them when they become obstinate ! I am not come to you for advice, I know all about it ; I am not come to make you the depository of my holy resolutions ; I should try to keep them if you were not in the world : I am come in pure affection to say to you, watch over yourself : be afraid of the first emotions of sin ; and reverence the cautions of aged men, generally wiser than ministers when they are first elected to office." Let such advice come from what quarter it will, it demands your attention and gratitude.

B.

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### THE MINER BURIED ALIVE.

CHARLES GREENOUGH, a native of a populous hamlet in the West-Riding of Yorkshire, a humble and pious man, was engaged in the perilous occupation of a miner. One morning, having engaged in family worship, he proceeded to his work and labor, which was to get the ironstone in one of those pits, which, from their shape, are termed "bell pits." The pit in question was just being finished, and Charles, with four others, were engaged in it, when a tremendous fall of earth threatened them. They simultaneously rushed to the opposite side, which they had scarcely reached, when they were all partially buried. The four companions of poor Charles extricated themselves and each other, and proceeded to use every effort to procure his release, at the peril of their own lives, for a still more dreadful falling in of the side of the pit now threatened them. It was at this awful moment of peril that his Christian calmness and disinterestedness, were exhibited. After expressing his conviction that he could not be extricated, he directed them to place a stone to defend his head, which yet remained unburied, and then said, "Escape for your lives ! 'tis well I am taken instead of you ; for I am ready and you are not !" His few remaining minutes were spent in earnest prayer for his family, and in solemnly commending his departing spirit to the Lord Jesus. The earth then fell, and buried him alive !

## IMPUTED RIGHTEOUSNESS.

As I consider the *Baptist Memorial* to be a channel opened for moral and religious instruction, I am emboldened to address to you a few lines on a subject which I conceive to be very important, as it respects the state of the heart before God ; for it is in this view, namely, as influencing the actings of the mind in prayer, that I mean to consider it.

I was early taught, that it is our duty to exercise faith on the righteousness of Christ, by which I mean his personal obedience to the divine law ; which obedience, apprehended by a true faith, becoming imputed to the believer, he is thereby accounted righteous before God, as having perfectly fulfilled all righteousness in his head and surety.

Now, upon any challenges of conscience, by reason of omission of duty, or surprise into sin, the only relief I find is by supplication for pardon. But when I thus come as a guilty sinner, I am conscious I let go my faith of being accounted perfectly righteous. Do I herein yield to unbelief and forsake my own mercies ? Yet, if I endeavor, contrary to my own sense and feelings, to believe that I am without spot in the sight of God, I cannot *at the same time* entreat his forgiveness. How can these two jarring exercises be reconciled ?

Again. The pardon of an awakened penitent respects his past transgressions, but the covenant of pardon and peace, under which a believer lives, provides also for the defects of his duties, those genuine, but imperfect, exercises of the grace he has received.

Now, oblivion of sin, and full acceptance of duty (including inward dispositions, as well as outward acts,) appear to constitute all that can soberly be meant by a creature's being righteous before God. It may be said, this will not constitute a title to heaven. I grant it, if heaven be considered locally, and distinguished from a state of reconciliation with God ; since every loyal subject, in an earthly kingdom, is not admitted to live at court. But the *gift* of God is eternal life, and the more abundant life which our Saviour said, He came to give, is probably what is meant by the Apostle, Gal. iv. 4, &c., when he says : " God sent forth his Son to redeem those that were under the law, that we might receive the adoption of sons ; and if a son, then an heir of God through Christ."

If Canaan be considered as a type of heaven, we may use the Apostle's



argument, Gal. iii. 18, 19: "If the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise;" and this Peter says, is "according to his abundant mercy." 1 Peter i. 3.

This view of the believer's title to heaven appears to myself satisfactory; but I have proved more than once the truth of Solomon's words, Prov. xviii. 17: "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." I wish therefore, to submit it to the examination of your correspondents, believing the investigation may be useful to others, as well as myself.

We are sanctified through the truth, and those truths which respect the conscience, touch the springs of action both in heart and life; hence it will assuredly be found, that we labor in vain for purity of heart, unless purity of conscience be first obtained and preserved.

A SERIOUS INQUIRER.

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### EARLY PIETY.

DISTINGUISHED usefulness springs from piety early commenced in the soul, and which therefore, matures and bears much fruit to the glory of God. The late Dr. John Ryland, president of the Baptist College at Bristol, (Eng.,) and the bosom friend of Andrew Fuller, and one of the most eminent divines of his day, was converted at thirteen, by hearing some of the pupils in his father's school, talking of Jesus Christ. "These boys," thought he, "are going to heaven, and I shall be left behind." He earnestly prayed, rejoiced in the pardon of sin, in his fifteenth year was baptized and united to the church, and at eighteen began to preach. The indefatigable Rev. John Dyer, secretary, for a quarter of a century, of the English Baptist Missionary Society, was brought to Christianity at about thirteen, by a suggestion of an aged minister, that his beautiful handwriting might some day make him secretary of the Missionary Society. A deep sense of his sinfulness led him to Christ, and soon he began to labor in his service, and that with very happy results. And the distinguished Robert Hall, even from infancy, was devoted to prayer and the love of Christ; the blessed results we all know. May our children be sanctified and brought by us to Jesus, and so be ready to serve him through the whole of life!

B.

## A WORSHIPPING FAMILY.

BY REV. DR. BELCHER.

Does pure religion charm thee  
 Far more than aught below ?  
 Would'st thou that she would arm thee  
 Against the hour of woe ?  
 Her dwelling is not only  
 In temples built for prayer,  
 For home itself is lonely,  
 Unless her smiles be there :  
 Wherever we may wander,  
 'Tis all in vain we roam,  
 If worshipless her altar  
 At home—sweet home !

BARTON.

It is an important and impressive view which is sometimes given of a family, that it is a nation in miniature. Here, the empires of the world had their origin, and here is the most delightful state of society which earth can present. A family devoted to the service of God places before us a scene which attracts the attention of men to religion, and which ensures the warmest regards of holy angels. It surely, then, becomes every man who feels the importance of his own salvation, and who is concerned for the extension of the Divine glory, to take care of the spiritual interests of the little nation which God has committed to his government. "The private affections," as an excellent preacher remarks, "are not incompatible with the public, but conduct to them ; and the way, the best way, the only way, by which we can promote the good of the whole, is by advancing the goodness of a part. The man who, in opposing patriotism, pleads that the world is his country, and all mankind his fellow-citizens, has no country, no fellow-citizens. The object for which he pretends to be concerned is too indistinct to impress ; too extensive to grasp. To come nearer—if a man were to disregard his family under the pretence that he was acting on a broader and nobler principle, and for an object less selfish and contracted, even the nation at large, he would soon be told that the nation consists of families ; that one of these is committed to his care ; that this he can improve ; that this he ought peculiarly to regard, even for the sake of the public ! 'He that provideth not for his own, especially those of his own house, hath denied the faith, and is worse than an infidel.' "

If, then, the reader be asked what he would wish to be the intellectual and moral character of the world, and he replies that he would it were

intelligent, holy and happy, let it be his concern to make his own family so. Let him rule his household in the fear of God; let him conduct them to the family altar; let them hear him pour out his ardent petitions to the throne of mercy on his behalf, and he may then hope that the blessing of Heaven will rest on him and his household, even forever. In order to this, let him be careful to maintain religion in his own heart; let him aim to be lively and ardent in the service of God, and let it be seen by the evenness of his temper, and the cheerfulness of his life, that he is governed by evangelical religion.

I have been led to these remarks by thinking of the conduct and the happiness of a pious family, with whom I have had the pleasure of living on terms of Christian friendship.

In the proper government of a family there needs a considerable share of decision of character and of prudence; and in the maintenance of domestic worship the mind must be impressed with the importance of perseverance in the holy employment. These excellencies have been displayed in the house of my friend, and to them in a considerable degree, has been owing the success which it is now my pleasing employment to record. It has never been his habit to enforce religion on his children and domestics, he would rather have it seen than heard; yet he takes care to omit no favorable opportunity of dropping an appropriate hint, of making a suitable inquiry, or of conveying an impressive remark, looking up to the God who can accompany such means with his blessing, and of making any one of them "a word in season."

I will relate to my reader one little incident which had a considerable effect on the mind of the person most nearly interested in it, and which places the character of my friend in a light worthy of imitation. Some few years ago, a young man was received into his family as an assistant in his business. He had previously lived for some years in a household where God was not feared, and where, in the concerns of business, a system of falsehood had been much practised. A day or two after this young man had entered on his new situation, my friend informed him that it was a standing law in his store to permit nothing like an untruth to be told to his customers with a view to induce them to purchase his goods; and that, however common the practice might be, he was persuaded that business could be much better transacted without it. The young man was astonished; he could not have supposed the world to contain a man who had so much regard to truth; he had always supposed it impossible to do business to any extent without falsehoods; of course he obeyed the request of his employer, he saw the blessing of God rest on the house, and the advice thus given, connected with the holy conduct of the head of the family, was not without advantage to him.



But when I took up my pen it was to tell my readers of some of the good effects resulting from the constant attention, in my friend's family, to the duties of the domestic altar. My space will only allow me to advert briefly to two cases, where the blessing of Heaven rested upon it. And even this I cannot proceed to do, without entreating my readers to introduce another beautiful extract from the author I have already quoted, because it is so admirably illustrative of my subject :

"God has revealed himself under a domestic relation, and calls himself 'the God of all the families of the earth.' And will you refuse him in this endearing character? Will you rob yourselves and your families of your greatest mutual honor and blessedness? An angel, in his intercourse with this world, sees nothing so uninviting and dreary as a house, though rich as a mansion, and splendid as a palace, devoid of the service and presence of God! But what so lovely, so attractive, as the family altar, 'garlanded by the social feelings,' and approached, morning and evening, by the high priest of the domestic temple, and his train of worshippers? There the master's authority is softened, and he feels respect for the servant who is kneeling at his side, and free indeed! There the servant's submission is sweetened, and he loves, while he obeys, a master who is praying for his welfare. Here the father, worn down with the labor of the day, is cheered and refreshed. Here, the anxious mother hushes her cares to rest. If any thing in the day has been diverted from its course, now all finds its place, and glides along in its wonted channel. If the relative affections have declined during the day, the evening service, like the dew of heaven, revives and enlightens them. If offences have come, they are easily forgiven where all are asking for pardon for themselves. Every angry word—every wrong temper—every petulant feeling, flies before the hallowing influence of social devotion."

I may, perhaps, be allowed to go even a step farther than the admirable author just quoted, and remark that the religion of a pious household has often been blest to the conversion of an impious inmate. It is to circumstances of this kind that I now briefly refer.

In the first instance, a thoughtless and gay youth had been introduced into my friend's family. He manifested no opposition to its regulations, but it was evident that he had no love for them. He attended the public worship of God on the Sabbath, but he had no wish to be present at the devotions of the domestic circle; in a word, he proved himself to be a Christian in name only. My friend embraced an opportunity to invite him to the Lord's day morning early prayer-meeting; and finding an increasing disposition to listen to his gentle instructions, he told him of the declaration solemnly made by a Christian minister now in heaven,

who, when exhorting a congregation to the duty of prayer, assured them that if any of them who had never sought the mercy of God would only undertake to pray with their whole heart for three months, if their prayers were not answered, he would give up even the profession of religion. The words penetrated the heart of the young man—he began to pray—he found the mercy which he now felt he needed, and at present he lives as an ornament to Christianity.

The other case to which I shall allude is that of a female assistant in the family, who came into it prayerless and thoughtless, but who will ever, it is hoped, adore the good hand of God who directed her footsteps into the house of his servant. In the order of family reading, on the first evening after her arrival from the country, her employer read the tenth chapter of the prophecies of Jeremiah, which contains this solemn prayer of the prophet: "Pour not thy fury upon the heathen that know thee not, and upon the families that call not on thy name." In the petitions he presented at the footstool of mercy, my friend expressed thanksgiving that they were not in the state of those who were ignorant of God, and who never sought his favor; and prayed earnestly that she who had that day been directed to their dwelling, might feel the importance and prize the privilege of drawing near unto God. The family separated for the night, its affairs passed on as usual, and no idea was entertained that a mighty change had so soon occurred in the heart of the new assistant.

It is a gracious promise of Jehovah that his word shall not return to him void, but shall accomplish the purpose for which he has sent it:

"Though seed lies buried long in dust,  
It shan't deceive our hope:  
The precious grain shall ne'er be lost,  
For grace ensures the crop."

And so it proved in the instance now under our review. Some weeks elapsed before the fact was disclosed that the prayers of the pious parents, which for many years were presented to God for her, were now answered, and that the first time this young person had knelt at the family altar under her new employer's roof, she had learned to pray for pardon and submission. With holy rapture did she bless the name of the Lord, for the blessings she had received—happiness almost more than she could sustain, and which, indeed, for a season, seemed beyond what her delicate animal frame could bear. A calm and holy serenity of mind soon succeeded, and she became, with her whole heart, engaged in the service of God. Happy, indeed, are those who imitate her example!

## THE MOST PROBABLE SUBJECTS OF CONVERSION.

I HAVE frequently heard it advanced, that a profligate sinner is more likely to become the subject of conversion than one of a more decent and moral cast. But I think the sentiment is supported neither by Scripture nor general observation, and that it is pregnant with pernicious and dangerous consequences. The ground of the opinion has generally been, that a moral one, if unconverted, is necessarily a self-righteous man, and as such more hard to be convinced of his sins than an open and profligate sinner. But this argument appears in every view fallacious; for first I conceive that a profane man is likely to be as much under the influence of a self-righteous spirit, natural to all, as a more moral man. I admit, indeed, that a moral man may, and generally does, make a righteousness of his defective morality. But the grossest sinner will do the same; he will labor to bring the law of God down to his own standard, however low; in the absence of all positive goodness he will pride himself on his negative merit, and where both fail, substitute a name of religion, or even a descent from a pious ancestor in the place of true religion; and to these delusory pleas he will adhere with so much pertinacity as makes it very difficult to convince him of the evil of his ways. No man, indeed, can be in the habit of sin in any degree, but in that degree his heart becomes hard, his conscience seared, his views of the evil of sin and of the laws of God low and inadequate; and he who thus reduces the obligations and extent of the law of God, can easily suppose himself capable of performing a righteousness commensurate with them.

A text frequently adduced in support of the sentiment in question is, Matt. xxii. 31: "Publicans and harlots," &c. Now the very turn of the expression here used evinces, that these are characters by no means the most likely to embrace the gospel, yet that there are those who are *even* more averse to it than they. But who are these? Such as, like the Pharisees of old, who were in general gross hypocrites, are under the influence of principles of a tendency still more fatal. Mr. Henry observes, "*an hypocrite is more hardly convinced than a gross sinner*;" and surely an hypocrite is a more abandoned character than the grossest sinner who makes no profession of religion. The text, therefore, no more proves the point for which it is adduced, than it would have done



had it declared, that even publicans and harlots enter into the kingdom of God before assassins.

The Pharisees of old were at once hypocritical and self-righteous ; and from this latter circumstance it has probably arisen, that the term Pharisee has been applied to all descriptions of persons who bear this one mark of resemblance to them, however in other respects they may differ from them ; and the name being thus applied, all the Scriptures which mention it are readily applied to.

Let us consider a moment the tendency of the sentiment in question. There was a time when the profligate sinner, though born with the principles of corrupt nature, had not run into that habit of profligacy in which he is now involved. Was he then in a less desirable state, or less likely to become the object of divine grace than at present ? If so, he has done well that he has gone so far into iniquity, and will do well to continue therein ; for on the absurd hypothesis we are now examining, every step he takes brings him probably nearer to God. And what, in this case, is the awful dilemma in which a minister of the Gospel stands ? From the minister of righteousness he must become the minister of sin, and do evil that good may come ; for when he cannot convince a moral man of his sins, it appears to be his duty, in order to place him in the most favorable situation for conversion, to bring him off from self-righteousness by persuading him to practice grosser sins. If one degree should not succeed he must be taught to proceed to a greater, till he arrives at the highest pitch of presumptuous iniquity.

This argument might also be illustrated from the nature of the moral government of God. Allowing the fullest exercise to the divine sovereignty, would it not appear to reflect on the conduct of a moral governor, in selecting the objects of mercy from a world of rebels, to choose *principally and for the most part* such as were the most atrocious and abandoned ? It might evidently comport well with his wisdom, equity, and goodness, to select *some* such, as an encouragement to others to return to their allegiance ; and to hold out this great lesson, that no degree of sin will be a bar to the restoration of the sincere penitent to the favor of God ; but it by no means follows that the profligate sinner has any advantage for becoming a true penitent. The matter might also be safely referred to the impartial observation of every individual.

We have not here adverted to the power of the Holy Ghost, which alone is equal to the conversion of the most decorous, as well as the most profligate sinner, because it will be admitted not to belong to the argument ; the conversion of both being alike easy to divine power. All for which we contend is this, that there are gradations in sin ; that every

step we take in its course takes us farther from God and nearer to destruction ; and that it becomes us to be very cautious how we indulge the thought ourselves, or hold it out to others, that a state of great and aggravated sin is attended with any advantage for the reception of divine grace, or, which appears nearly the same thing, that it is proper to continue in sin, that grace may abound.

J. L.

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### AN E C D O T E .

THE late Rev. Dr. Steadman, president of the Baptist College, at Bradford, in England, used sometimes to relate an occurrence illustrative of the state of some of the churches of that land, and of the kind of ministers they were disposed to choose. A certain church of long standing, and professing a highly intellectual character, but which never was known to enjoy prosperity, or to keep a truly valuable minister long, became "destitute," and addressed a "circular" to each of the presidents of the colleges to inquire after a suitable young man for a pastor. Dr. Steadman, "great lamp of goodness," as Dr. Ryland used to call him, opened his letter, and at the dinner-table read it to the students. His voice, and especially his manner, arising from shortness of sight, shewed great peculiarity, and none of his hearers on that occasion will ever forget it. The letter represented that the church at —— needed a pastor, that he must be a gentleman in his manners, eloquent in his style and delivery, and a man of piety. The last, the worthy president said, was only introduced to round the period. Having read the letter, he emphatically said, "What horrible stuff !" and there, so far as the students were concerned, ended the matter. Some time after, the Doctor was asked what answer he returned : "Why," said he, "I only just told them, that thank God, we had no such man in the house, and I hoped we never should have." The church, however, since then have had some half-dozen such men, and still remains in a very low state.

B.

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ENERGY.—The longer I live, the more certain I am that the great difference between men, the great and the insignificant, is energy—invincible determination—an honest purpose once fixed—and then death or victory. That quality will do anything that can be done in the world ; and no talents, no circumstances, no opportunity will make a two legged creature a man without it.—*Goethe.*

## THE PLOUGHBOY AND THE PRESIDENT.

THE president of a well-known college in Kentucky, was one morning, while sitting in his study, astonished by the entrance of a single visitor.

The visitor was a boy of some seventeen years, rough and uncouth in his appearance, dressed in coarse homespun, with thick clumsy shoes on his feet, an old tattered felt hat on his head, surmounting a mass of uncombed hair, which relieved swarthy and sunburnt features, marked by eyes quick and sparkling, but vacant and inexpressive from want of education. The whole appearance of the youth was that of an untaught, uncultivated ploughboy.

The president, an affable and venerable man, inquired into the business of the person who stood before him.

"If you please, sir," said the ploughboy with all the hesitancy of an uneducated rustic—"If you please, sir, I'd like to get some larnin'. I heard you had a college in these parts, and I thought if I would work a spell for you, you would help me now and then in gettin' an education."

"Well, my young friend," replied the president, "I scarcely see any way in which you might be useful to us. The request is something singular."

"Why, I can bring water, cut wood, or black boots," interrupted the boy, his eyes brightening with earnestness. "I want to get an education, I want to make something of myself. I don't keer how hard I work, only so as to get an education. I want—"

He paused, at a loss for words to express his ideas, but there was a language in the expressive lip, and glancing eye; there was a language in his manner—in the tone in which these words were spoken, that appealed at once to the president's feelings. He determined to try the sincerity of the youth. "I am afraid, my young friend, I can do nothing for you. I would like to assist you, but I see no way in which you can be useful to us at present."

The president resumed his book. In a moment he glanced at the ploughboy, who sat silent and mute, holding the handle of the door. He fingered his rough hat confusedly with one hand, his eyes were downcast, and his upper lip quivered and trembled as though he were endeavoring to repress strong and sudden feelings of disappointment. The effort was but half successful. A tear, emerging from the downcast eye-



lid, rolled over the sunburnt cheek, and with a quick, nervous action the ploughboy raised his toil-hardened hand and brushed away the sign of regret. He made a well-meant, but awkward mark of obeisance, and opening the door, had one foot across the threshold, when the president called him back.

The ploughboy was in a few minutes hired as a man of all work and boot-black to the ——— college.

The next scene which we give the reader, was in a new and magnificent church, rich with the beauties of architecture, and thronged by an immense crowd, who listened in deathlike stillness to the burning eloquence of the minister of heaven, who delivered the mission of his Master from the altar. The speaker was a man in the full glow of middle age, of striking and impressive appearance, piercing and intellectual eye, and high and intellectual forehead.

Every eye is fixed on him—every lip hushed, and every ear, with nervous intensity, drinks in the eloquent teaching of the orator.

Who, in all that throng, would recognize in the famed, the learned, the eloquent president of ——— college, Pennsylvania, the humble boot-black of ——— college, in Kentucky?

## AN AMUSING DISCOVERY.

IN the days of Charles the Second, in England, lived Mr. Jeremiah Ives, a Baptist minister, famous for his talent at disputation. The King having heard of his peculiar skill, sent for him to dispute with a Romish priest. This he did, in the presence of the King and of many others, dressed in the habit of an Episcopal clergyman. Mr. Ives pressed the priest closely, showing that to whatever antiquity Romanists pretended, their doctrines and practices could by no means be proved to be apostolical; since they were not to be found in any writings which remain of the apostolic age. The priest, after much wrangling, at last replied, that this argument was of as much force against infant baptism, as against the doctrines and ceremonies of the Church of Rome. To which Mr. Ives answered, that he readily granted what he said to be true. On this the priest broke up the conference, saying, that he had been cheated, and would proceed no farther, for he came to dispute with a clergyman of the Established Church, and it was now evident that this was an Anabaptist preacher. The behavior of the priest afforded his majesty and all present, not a little diversion. B.

## A MOTHER'S CALL.

BY MRS. M. L. GARDINER.

COME to my grave when night-dews fall;  
Come when the moon throws light over all;  
Come when the stars, in their silvery hue,  
Chime, as they roll the spirit's adieu.

Come to my grave when the winds whistle by;  
Come when dark clouds enwrap the blue sky;  
Come thou at eve, when planets look pale;  
When on the breeze is borne the wild wail.

When thy young heart is burdened with grief,  
Haste to my grave, and there seek relief;  
Think that I hear, and sigh out thy woe,  
Where, 'neath the elm, thy mother lies low.

Come, when with care thy bosom's opprest,  
To the cold earth, and lean on its breast;  
List to the voice beneath the green sod:  
"Seek thy Creator—remember thy God."

Child of the dust, to dust thou must turn;  
This is a lesson thou shortly must learn.—  
Wipe now the tear away from thy eye;  
Look up and smile—thy Saviour is nigh.

Nigh, to console with promises sweet;  
Point thee above, where the pure in heart meet;  
Where father, mother, children all come,  
To dwell evermore in heaven, their home.

*Odd Fellow's Offering.*

# Monthly Record.

## FOREIGN ITEMS.

AUSTRIA.—In our last issue we informed our readers, that the Austrian government had become an absolute monarchy again. The Emperor, Franz Joseph, has issued his fiat that he alone is the source of power and law in his empire. It will be recollected that in 1849, by the rising of the people against the old monarchy, the late emperor was obliged to form a Constitution favorable to liberty, and swore in the most solemn manner to support it. He afterwards abdicated the throne in favor of his nephew, the present incumbent, and thus freed himself from the obligation of his oath to protect the Constitution. It seems that a deliberate plan was formed to abrogate the Constitution from the time it was formed. It is probable that the Emperor of Russia and the King of Prussia have leagued with the Emperor of Austria, to use their utmost endeavors to establish absolutism throughout Europe and the world. They would like, no doubt, to have a pretext to pounce upon the French Republic and then upon ours. We think, when the *people* of Austria have the reins in their own hands again, they will not trust the false, deceptive promises of their black-hearted oppressors.

MEXICO.—*Another Revolution.—Camargo taken by Storm.*—Advices from New Orleans of September 25, state that a revolution had actually broken out in the northern part of Mexico. Two thousand men under Gen. Guevera had seized at Bellville, the money intended for the government troops, and then marched to join another force under the celebrated Mexican Chief, Caravajal, (*Carabahal*) who ~~were~~ were entrenched at Monterey. Advices from New-Orleans of September 29th, state that the revolution had commenced at Camargo. The patriots attacked the place and after a hard battle (continuing from 2 o'clock on the 19th, till nine the next morning,) took it by storm. The Mexicans lost sixty. The government troops were entrenched in a church with artillery. The patriots after taking Camargo marched towards Matamoras and Reynosa. Mier and several other towns were in the possession of the revolutionists. Advices of October 9, from Brazos state, that the patriots had taken Reynosa, capturing one field piece and other arms.

## MISSIONARY INTELLIGENCE.

ARRIVAL OF MRS. JUDSON.—This lady arrived at Boston, with her children, about the 1st of October, all in good health.

DEATH OF A MISSIONARY.—The estimable widow of the late Dr. Cote, of the Grand Ligne Mission, died September 21.



## GENERAL ITEMS.

NEW-YORK BAPTIST STATE CONVENTION.—This venerable body held its anniversary October 7th, 8th and 9th, at Elmira. A sermon was preached by Rev. G. C. Baldwin, of Troy, on Tuesday evening. The Board of the Convention met at half-past eight o'clock, A. M., on Wednesday, Rev. J. Smitzer in the chair. The annual sermon was preached by Rev. L. Wright, of Fayetteville. Rev. I. Wescott, of New-York, was elected Moderator, Rev. C. N. Chandler and Rev. H. Stanwood, clerks. From the report of the Corresponding Secretary, Rev. C. P. Sheldon, we learn that, during the past year there have been three agents employed. The exploring agent being unable to perform the duties of that office, the collecting agents were directed to do what they could in that direction. The receipts of the year have been \$7310 07.

There have been performed by the missionaries of the Convention, 38 years and 42 weeks' labor; 5315 sermons preached; 8341 pastoral visits made; 2487 prayer and social meetings attended; 223 baptized; 115 stations occupied; 2690 scholars collected into Sabbath-schools, with 6750 volumes in their libraries; and several of the churches under the patronage of the Convention have been blessed with revivals. The Convention was addressed by Rev. Messrs. T. O. Lincoln, E. E. L. Taylor, A. Angier, and M. J. Rhees. On Thursday, Rev. L. Leonard was appointed President of the Board, E. Palmer, Esq., Treasurer, and Rev. H. Stanwood, Secretary. It was voted to endeavor, during the ensuing year, to raise \$25,000 for the objects of the Convention. The whole session was harmonious and very interesting.

THE FAIR OF THE AMERICAN INSTITUTE has been in session for some time past at Castle Garden, in this city. Those who are interested in machinery and new inventions, will find in the Fair an immense variety of new things, and many which are very beautiful, having been manufactured in the most costly manner. An excellent band of music is playing most of the time.

CHRISTIAN CHRONICLE.—We learn that Rev. Wm. B. Jacobs has become sole proprietor and principal editor of this excellent paper, and Rev. Heman Lincoln is hereafter to be assistant editor. The paper is exerting a powerful and salutary influence.

## LITERARY INTELLIGENCE.

ENGLAND.—Mr. Jerdan, who was for a long time an editor of the London Literary Gazette, is preparing *Reminiscences of Literary Men*, and his correspondence with them, for the press.

GERMANY.—Dr. Paulus, formerly Professor of Oriental languages, and afterwards of Theology, at Jena, died August 10, aged 94. J. G. Gruber, a celebrated scholar and author, died recently at Halle.

UNITED STATES.—Rev. J. H. Gallaudet, L. L. D., the pioneer of deaf-mute instruction in the United States, died at Hartford, Conn., September 10, aged 64. B. Tucker, Professor of Law in William and Mary College, Va., died September 26.

## REVIVALS.

Lebanon, Ct., 29 added recently. Spring Hill church, Miss., 40 added. Black's Bluff, Miss., 47 added. Hillsboro, Mo., 32 baptized. Flint Hill church, S. C., 21 added. Mount Nebo, Ala., 23 baptized. Bethel church, La., 80 baptized. Grassy Creek, N. C., 30 baptized. Upper New Hope, Ky., 29 baptized. Siloam, Ala., 29 baptized. Enon, Ga., 45 baptized. Liberty, Ala., 34 baptized. Union, Mo., 32 baptized. McDonald, Ga., 52 baptized. Cedar Creek, Ga., 32 baptized.

## MINISTERIAL CHANGES.

Rev. L. Muzzy has become pastor of the Baptist church in Pulaski, N. Y.; Rev. M. Winslow, of Charlottesville, Va., has become pastor of the 1st Baptist church in Middletown, Ct.; Rev. William F. Stubbett, of South Abington, Mass., has become pastor of the Baptist church in Malden, Mass.; Rev. L. May has become pastor of the Baptist church in North Haven, Me.; Rev. A. Case has become pastor of the Baptist church in Berlin, Wis.; Rev. C. Ayer, of Newton Theological Institution, has become pastor of the Baptist church in Turner, Me; Rev. Wm. Rees, of Rochester, N. Y., has become agent of the American and Foreign Bible Society for Pennsylvania and New-Jersey, (P. O. Lewisburg, Union county, Pa;) Rev. J. A. Bailey, of the Rochester Theological Institution, has become pastor of the Baptist church in Essex, Ct.; Rev. J. W. Nice, of Holmdel, N. J., has become pastor of the Baptist church in Upper Freehold, N. J., (P. O. Imlaystown, Monroe county, N. J.;) Rev. S. S. Cutting, Secretary of the American and Foreign Bible Society, has become one of the editors of the *Watchman and Reflector*; Rev. G. P. Mathews, of Liberty, Me., has become pastor of the Baptist church in Alna and Newcastle, Me.; Rev. J. T. Tichenor has become pastor of the Baptist church in Huntsville, Ala.; Rev. R. R. Prentice has become pastor of the Baptist church in Maumee city, O.; Rev. G. F. Hendrickson, of New-Durham, N. J., has become pastor of the Bedminster, and Peopack church, N. J.; Rev. W. Clark, of Cazenovia, N. Y., has become pastor of the Baptist church in Whitesboro, N. Y.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

George H. Scott, Broome co., Ky., aged 43.  
Robert McAlister, Pulaski co., Ky., Sept. 16, aged 69.  
Stephen Guy, Duplin co., N. C., Sept. 27, aged 36.

*Ordinations.*

Wm. J. Thomas, Hopewell, Miss., Aug. 30.  
Wm. Thompson, Carthage, Hancock co. Ill., Aug. 30.  
J. M. Thurmond, Ellon, Tenn., Aug.  
James T. Fox, Springfield, Choctaw co. Miss., Sept. 2.  
Edward Jones, Martinsville, Belmont co., O., Sept. 4.  
J. S. Abbot, Hopewell, Ala., Sept. 7.  
George O. Fairbanks, Medfield, Mass. Sept. 9

## Sept. 15.

Charles Ayer, Turner, Me., Sept. 9.  
A. T. Cole, Freedom, Cat. co., N. Y.,  
Ephraim S. Widdemar, Salem, N. J., Sept. 18.  
Asa Dalton, Augusta, Me., Sept. 24.  
David B. Ford, Canton, Mass., Sept. 25.  
Robert B. Jones, Goodwill Meeting-house, Forsyth co., N. C., Sept.  
John H. Caudle, Goodwill Meeting-house, Forsyth co., N. C. Sept.  
Isaac Cole, Baltimore, Md., Oct. 5.

*Churches Constituted.*

Deep Water, Henry co., Mo., Aug. 18.  
Bridgeport, Canada West, Sept. 10.  
Willow Creek, Richmond co., Mo., Sept. 10.  
Mill Plain, Near Danbury, Ct., Sept. 24.

*Dedication.*

St. George, Me., Oct. 21.

## LITERARY NOTICES.

*Literature and Literary Men of Great Britain and Ireland.*—By Abraham Mills, A. M. Two volumes, 8vo. pp. 582, 598.

This large and interesting work is the substance of a course of lectures which the author has annually delivered in the University of the city of New-York, for a series of years. It contains an accurate account of the origin of the English language and its various stages of advancement down to the commencement of the nineteenth century, including brief sketches of all the literary men of note in Great Britain, with specimens of their style, from Ossian, the brilliant Celtic poet, to the unknown, elegant, bold, vehement, and terribly sarcastic author of Junius' Letters, concerning whom the eloquent Burke says, "King, Lords and Commons were but the sport of his fury." In these volumes we find sketches of Bede, Wickliffe, Chaucer, More, Tyndale, Montgomery, Hume, Shakspeare, Johnson, Sydney, Dryden, Swift, Addison, Pope, Hall, Baxter, Bunyan, Boyle, Locke, Lowth, Watts, Thompson, Cowper, Burns, Lardner, Wesley, Campbell, Horne, Burke, and many others, whose distinguished names will live enshrined in the hearts of literary men to the end of time. We are delighted with this work. It contains what no other one does, which we have seen, a complete though compendious view of the literature of our mother tongue. The author has devoted an immense amount of labor and research to the preparation of the volumes. The view which he has given of each writer, as far as we have examined, is just, discriminating, and judicious. These volumes must be placed with the standard works of the age. We heartily commend them to our patrons as extremely valuable.

*The Epistle of Paul to the Philippians Practically Explained.*—By Dr. Augustus Neander. Translated from the German by Mrs. H. C. Conant. pp. 140—12 mo. New-York: Lewis Colby.

This brief exposition was the first of a series of popular practical commentaries, which the great Neander intended to have completed had his life been spared. In this work he avoids elaborate and minute criticism, but presents a thorough general view of the Apostle's design and meaning in his letter to the Philippians. From a general view he descends to a consideration of particular portions of the book, in a continuous manner. The opinions expressed are evangelical, and the spirit manifested Christian. A commentary, though brief, coming from so great and good a man, will be highly valued by clergymen and families. The translator has succeeded admirably in throwing the work into an easy and agreeable style, and yet has been faithful to the original. We regard Mrs. C., and her learned husband as excellent translators from the German. Mrs. C. is now translating, we understand, an exposition of the Epistle of James, by Neander. We trust that we shall have many volumes from her pen.

*Scripture Expositions or Daily Meditations.*—By Samuel Wills. New-York: published by the author, in four volumes, 8vo.

We have already noticed the first volume of this work, and are happy now to announce the completion of the set. Here is a vast amount of reading which is instructive and of a practical character. It will do Christians good to read it day after day. The style is simple, plain and adapted to the common reader. We hope Brother Wills will be well paid for his industry and perseverance.

*Memoir of Adoniram Judson.*—By J. Clement. Auburn: Derby & Miller, pp. 336—12 mo.

This work is pretty well written, and contains an excellent portrait of Dr. Judson. Its sudden issue has taken the public by surprise, as the Board of the Missionary Union have a Memoir in preparation. We can but regard this attempt as little better than robbery, as those who purchase it will not probably buy the one to be issued hereafter. Thus the family of that good man will be deprived of funds to enrich avaricious publishers. We regard both the publishers and editor as deficient in ordinary etiquette, and as highly culpable. We advise our patrons not to purchase the book should it be offered for sale.



*Life and Times of John Calvin*.—Translated from the German of Paul Henry, D. D. By Henry Stebbing, D. D., F. R. S. Vols. I and II. pp. 545, 460—8vo. New-York: Robert Carter & Brothers.

We are gratified to see a work upon the great Genevan Reformer, worthy of his character. Calvin will ever be revered as one of the pioneers of that movement which burst the gloom of the dark ages and began to disenthral learning and piety. He fearlessly bearded the lion in his den, and with his powerful compeers, Luther, Melancthon and others, caused the domains of ecclesiastical tyranny to tremble, and lighted up Christendom with truths which had been concealed for ages from the people. Calvin was truly a great man. He became distinguished, it is true, by the revolutionary times in which he lived; but, aside from this, his intellect was of the highest order. He was an original thinker and an able theologian. Dr. Henry, though an enthusiastic admirer of Calvin, gives an impartial memoir in the volumes before us, and, while he holds up his virtues for imitation, he does not conceal his faults and errors. This is probably the best memoir of the reformer which has ever been written. We commend it with the greatest confidence to our readers. The first volume is adorned with an elegant steel engraving of Calvin.

*A Commentary on the Book of Leviticus*, Expository and Practical, with Critical Notes.—By Rev. Andrew A. Bonar. pp. 513—8vo. Same Publishers.

We are happy to welcome another volume from the good and able Bonar. The author, in the work before us, makes *Leviticus*, which is usually considered dry and uninteresting, a precious book. He finds in all of those ancient sacrifices, types of the great sacrifice on Calvary's cross. He expounds each verse in course, and presents practical considerations of great importance. Explained as *Leviticus* is in this work, it is one of the most interesting books in the Bible. We commend the volume to clergymen and families as exceedingly valuable.

*The Design of Baptism Viewed in Relation to the Christian Life*.—By Irah Chase, D. D. pp. 204—16mo.

This is a valuable work, and will be received with special favor, we think, at the present time. It consists first of the substance of a discourse delivered by the author in 1828, before the Boston Baptist Association. Dr. Chase views baptism not as the source of the Christian life; but as the Divinely appointed acknowledgment of its source. The reasoning is logical and the language impressive. Following the discourse is an appendix containing several critical notes upon proselyte baptism, baptismal regeneration, clinical baptism, and other topics, in which he exhibits scholarship of the highest order. The author's celebrated article published in the *Bibliotheca Sacra*, in 1849, on the meaning of Irenæus, in the phrase, "regenerated unto God," follows. This article excited a spirited discussion in the papers, and is probably the most thorough refutation of the idea that Irenæus advocated Pædobaptism, which has ever been written. The volume also contains a valuable review of Dr. Robinson's Greek Lexicon of the New-Testament, by Prof. H. J. Ripley; the sufficiency of water for baptizing at Jerusalem, by Rev. G. W. Sampson; results of the latest criticism in regard to infant baptism, by Prof. H. B. Hackett; and finally, an able refutation of baptismal regeneration by the editor. This is really one of the most valuable manuals on baptism which we have ever seen. Drs. Chase, Ripley and Hackett, rank with the first scholars in this country, and their opinions may be relied on with the utmost confidence. We commend the book to all of our patrons. It is bound in paper, so that it can readily be sent by mail. We are authorized by the publisher of the *Memorial* to say that any one who will send fifty cents to this office shall receive a copy by mail, free of postage, two copies for one dollar, and five copies for two dollars.

*Variations of Popery*.—By Samuel Edgar, D. D. pp. 606—8vo. New-York: Carter & Brothers.

This volume has been before the public for some time, and as far as we know, universally admired, and regarded as one of the ablest works in the English language upon the subject on which it treats. The hydra-headed monster of Popery is thoroughly described, drawn from its thousand hiding places, stripped of its gaudy tinsels and a full exposure made of its many deformities. We trust that in the hands of its present enterprising publishers, the volume will have such a circulation as its merits deserve.

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*Solomon's Pools*



## PERSECUTIONS OF THE WALDENSES.

BY THE EDITOR.

WE scarcely know where to begin or how to describe the numerous and barbarous persecutions which that artless and apostolical people have endured in different ages of the world. The heart sickens at the revolting scenes which transpired on the plains of Piedmont, and in the caves and amid the craggy heights of the Alps, as the bloodhounds of Rome pursued their innocent victims from one fastness to another, until they shed the blood of thousands. After the close of the dreadful persecutions by Pagan Rome, during which undoubtedly, as we have before intimated, multitudes of Christians were driven by their oppressors into the secluded Alpine vales, and after Constantine the Great had ascended the throne, the simple inhabitants of those wild regions lived quietly for centuries, in their mountain homes, maintaining the truth in its primitive simplicity and practising those rites in religious worship which they had received from apostolic times. It was not till the Papal power had gained the ascendancy in the northern parts of Italy, about the beginning of the ninth century, that their peace was disturbed. They wished simply to worship their Maker according to the dictates of their own consciences, without interfering with the rights of others. They loved religious liberty and were determined to enjoy it, if there was a spot on earth which they could find, where they should not be disturbed. They were willing that those who entertained different theological views from theirs, should enjoy the same privilege. The bishops of Milan, Turin, and those in some other parts of Italy, up to the time of which we speak, boldly maintained the primitive doctrines of Christianity and resisted the gradual encroachments of the "Man of sin." It was not till about the twelfth century that evangelical Christians, in northern Italy, were driven from stations of influence and power, and persecuted by Romish intolerance.

When Peter Waldo, of whom we have spoken in a previous article, arose in France, to inveigh against the abominations of an apostatized and corrupt church, her rage was enkindled and she turned upon those humble followers of the Redeemer with revenge in her heart. Before the twelfth century this secluded people had not attracted the special attention of Rome. They were too far distant, too ignorant, and of too small importance to be noticed by the Mistress of the world, until they had

begun to publicly denounce her principles and policy. Then she began to persecute them, and that noble band of witnesses were dispersed. Waldo fled to Picardy, then to Bohemia, and ended his days there. Many of his followers joined their brethren, the Waldenses, in the Alpine valleys, hoping that they could there again enjoy religious liberty. In the first of the following century, (13th,) the Albigenses in the south of France were fiercely pursued by the sword of the cruel Simon de Montfort, and tortured in the dark cells of the Inquisition. Some escaped these horrors and fled to the Waldenses, but they were soon tracked to their retreats and persecuted there.

Whenever the Waldenses dared to go from the mountains upon the plains below, they were at once seized, imprisoned, tried before the ecclesiastical courts and condemned to death. The prisons of Turin, Susa, Saluzzo and Pignerol were often filled with those innocent sufferers. There were Inquisitorial spies constantly searching for heretics in Dauphiny, and on both sides of the Alps. But this was a slow process for the extirpation of error, and Rome determined to use more vigorous measures to make converts to her principles. The Pope called upon his faithful sons, the King of France, in the west, and the Duke of Savoy, in the east, to assist, and resolved to carry fire and sword into the most secret recesses of the Waldenses. Previously to this decision, the latter had quietly submitted to wrong, suffering and death, without resistance: but now they felt that it was duty to defend their wives and children from the fury of those who were seeking to shed their blood, and determined to resist the armies of their oppressors by force of arms.

The Waldenses were very numerous at that time. Archbishop Usher, in his book on the succession and state of Christian churches, says: "The Berengarian or Waldensian heresy, had, about the year 1120, generally infested all France, Italy and England." Mr. Fox, the Martyrologist, states, that, in the year 1158, "Two eminent Waldensian preachers, Gerherdus and Dulcinus came into England to propagate the Gospel." "Which sect," says W. Newbury in his History of England, "were called the Publicani, and who, being as numerous as the sand of the sea, did sorely infest both France, Italy, Spain, and England." Such were the numbers that the "Mother of Harlots" had determined to destroy.

The first important attack was made, A. D. 1400, by an armed force of Roman Catholics from Susa, upon the valley of Pragela. The defenceless inhabitants had no warning of the approach of such a terrible foe. The enemy rushed upon them with fury, causing the greatest consternation. Many were slain on the spot, and others fled to the Alber-

gean, a lofty mountain dividing the valley of Pragela from that of St. Martin. It was mid-winter, and clambering up the mountain through the deep snow, could be seen many mothers, carrying their infants in cradles on their backs, and leading others able to walk. When they had reached the summit they had no means of building fires, and were obliged to endure the piercing cold during the night. The light of the next morning revealed the appalling spectacle of eighty infants dead in their cradles, and their mothers lying by their side dead or dying! This was the beginning of Rome's vengeance, wreaked on those within her power.

In 1487, Albert de Capitancis, Nuncio of Pope Innocent VIII., induced the King of France, the Duke of Savoy and other princes, to rally their forces, for the purpose of exterminating the heretics. An army of twenty-four thousand men was raised, divided into sections, and directed to invade the Waldensian territory from several quarters at once. It was decided to make the principal attack upon the Valley of Angrogna, as large numbers of the heretics had accumulated there. The aggressive forces marched up the valley to a considerable distance, where they were met by the noble Waldenses in a narrow defile, a little below Pra del Tor. The leader of the enemy was slain in the first onset, by a stone from a Waldensian sling, and his forces driven back with great loss. The Waldensians killed many of the enemy by rolling immense rocks upon them. Other valleys were also attacked, but with little success, and the Duke was obliged to make peace with a people who were determined to worship God according to the dictates of their own consciences.

In the fifteenth century, the Marchioness of Saluzzo was induced by the black-hearted Inquisitors, to expel the Waldenses from her territories. They fled to the Valley of Luserne, but soon armed themselves, returned and took possession of their former abodes.

Soon after Pantaleon Bressour, lord of Rocheplate, led on, against the Waldenses, fifteen hundred chosen men, who destroyed almost every thing before them, and committed the most outrageous barbarities. But while in the Valley of Luserne, Bressour was furiously attacked on all sides by the expert Waldensian slingers, and completely routed. He afterwards ravaged the lower parishes, carried off much booty and filled the prisons of the Inquisition with innocent captives.

In 1536, the French obtained possession of the valleys, but did not treat the innocent inhabitants much better than their predecessors. They did not openly persecute the Waldenses, but the infernal Inquisition was accomplishing its works of darkness. In its subterranean



cells at Turin, could be found multitudes submitting to various kinds of tortures. Many were committed to the flames, and their dreadful sufferings for the sake of Christ often drew tears from their hard-hearted tormentors. Francis I., when urged to persecute them, exclaimed, "they are better Christians than we are," and left them undisturbed. In 1560, when Piedmont was under Philibert, of Savoy, a decree was passed at Nice to commence another crusade against the Waldenses. The latter conveyed their wives, children, and effects to secure places in the higher valleys, and prepared to fight for their altars and their homes. Count de la Trinité, with a large force soon invaded the country; but he was driven back in every battle, and was obliged to retreat to the plain, and remain there till spring, when he attacked them again, but was still unsuccessful. At Villar the Waldenses stormed a new and strong fort. Driven to madness, the Count, on the following day, rushed upon the Valley of Angrogna with eight thousand chosen men, resolved to drive the Waldenses from Pra Del Tor, a small plain high up in the mountains, from which they had never yet been driven. The battle raged four days, when the invaders, after the loss of ten officers and four hundred privates, were obliged to sound a retreat. They fled precipitately, pursued by the Waldenses through the narrow valley, and were almost destroyed by the precipices, descending rocks, and mountain torrents, as well as by the sword of their pursuers. Finally the Duke was obliged to make peace with the Waldenses, and grant them religious liberty.

In 1655, this primitive people were called to pass through severer trials than they had ever before experienced. On the seventeenth of April, an army of about seventeen thousand moved up the valleys, led on by the Marquis of Pianessa. Against these powerful invaders the Christians rallied, and, kneeling in solemn prayer, fell upon them with such fury that the enemy were repulsed; but finally the Marquis managed to obtain possession by stratagem, of St. Jean, La Tour, Villar, Bobi, Angrogna, and other towns not very high up the mountains. A signal was given by the invaders, April 24th, from the crag of Costelluzza, near La Tour, and such a scene of carnage and blood, the world scarcely ever beheld! According to Leger and Morland, men were cut up limb by limb, like meat in the shambles. Gunpowder was thrust into the mouths and bodies of some, and they were blown up; multitudes had their noses, fingers, and toes cut off, and, thus mutilated, they were left to perish in the snow; infants were torn from the breasts of their mothers and dashed upon the rocks, or against each other. Sometimes two soldiers would each seize the legs of a child and tear them asunder, or cleave them with their swords. The sick were burned

alive, cut in pieces, or cast down precipices with their heads tied to their feet. Mothers and daughters were violated in presence of each other; impaled and carried naked on pikes at the head of the regiments. Ladies had their breasts cut off. Men and women were buried alive; some were dragged by the hair of their heads by mules; large numbers were cast into a burning furnace. Young ladies threw themselves from precipices to escape the brutal violence of the soldiery. Around the church of Bobi, the dead lay in heaps. The valleys rang with the shrieks of females and the moans of the dying. Alas! the heart is faint at the recital of these and other enormities too awful to mention. That these cruelties were experienced we have the depositions of more than one hundred and fifty witnesses, taken in the presence of notaries public.

All Protestant Europe was aroused and enraged at such barbarities, and strongly remonstrated. Sir Samuel Morland, Cromwell's envoy, in his address to the Duke, exclaimed: "The angels are seized with horror! Men are amazed! Heaven itself is astonished with the cries of dying men! The earth blushes, being discolored with the blood of so many innocent persons. Do not thou, O most high God! do not thou take that revenge which is due to such aggravated wickedness and horrible villainy. Let thy blood, O Christ! wash away the stain of this blood!"

At last a treaty of peace was concluded, and the Waldenses were permitted to return to their possessions. But their peace was of short duration. The wily, desperate Jesuits were continually at work to accomplish the destruction of a people who loved the Bible more than tradition, and in 1663 the Marquis de Fleuri with a large army, moved into the valleys. A furious war commenced and continued fourteen months, when the Duke was glad to make peace, pretending that he yielded to the remonstrances of Protestant powers.

Still the Waldenses were oppressed. War ceased for a time, because the armies of Rome could not subdue a people who trusted in the Lord. After twenty years of suffering had passed, their thirty-third and most terrible war drew near. Louis XIV., having excluded, as he supposed, Protestantism from France, called upon the Duke of Savoy to do the same in Piedmont. The latter declined, but fearing the loss of his power he commenced the extermination of that simple, innocent people. Aided by the king of France he marched a great army into the valleys, in 1686. April 23d, the invaders attacked the Waldenses at St. Germain, but were quickly repulsed. The following day the Waldenses were victorious on the heights of Angrogna. On the third day the Waldenses, through fear or some other cause, laid down their arms, and the most disastrous consequences followed. Fourteen

thousand of them were thrown into thirteen prisons of Piedmont, and, in a few months eleven thousand died from hunger, cold, and other causes. Two thousand children were carried away to be instructed in the Romish faith. Three thousand were finally allowed to flee to Switzerland, and, in the midst of winter, could they be seen wending their way, half-starved, and half naked, through the immense snows, and over the difficult steeps of Mount Cenis. At last they reached Geneva and were received with open arms by their Protestant brethren.

Thus the Waldenses were scattered among the various Protestant nations until 1689, when they attempted to return to their deserted and loved homes. They felt, like the ancient Israelites, when carried into captivity, that they must hang their harps upon the willows. They sighed for their blood-stained altars, where they had been accustomed to offer acceptable praise to God. They had made two attempts to return and failed in both. At last about eight or nine hundred men under the brave Arnaud, on the evening of August 16th, glided across lake Geneva, towards their mountain homes. They rushed forward, bearing down all opposition. They passed the rugged and snowy "Haute Luce," the Col de Bonne Homme, (7500 feet high,) and Mount Cenis, having surmounted many and formidable dangers. As they approached the village of Salbertrann, they observed the enemy concentrating their forces and preparing to give them a hot reception. As they approached the bridge over the Doria, the keen-eyed Arnaud saw that it was guarded by 2500 French soldiers, ready to sweep the bridge by their well directed ordnance. The Waldenses were exhausted and hungry as they drew near the scene of action. Arnaud ordered them to halt, and they all fell upon their knees, in the stillness of the evening, and called upon Him in whom they trusted, to deliver them from the hands of their foes. Scarcely had they closed that solemn exercise when the rattling of musketry commenced. The Christians pressed directly for the bridge and the shout was raised by the enemy, "Kill them! kill them!" Then a shower of more than 2000 bullets swept over the bridge. But by the command of Arnaud the Waldenses fell on their faces when the order was given for the enemy to fire, and thus escaped entire destruction. They thus lay about fifteen minutes unharmed, when a force came up in the rear and their case seemed truly hopeless. At this moment the intrepid Arnaud ordered his men to rise and storm the bridge. The little band arose, and with a piercing shout rushed forward over the bridge, up to the intrenchments of the enemy, and to the very points of their bayonets. They seized the French soldiers by the hair of their heads, trampled them under their feet, and struck such terror into their ranks that they could do nothing. The attack was so sudden and fero-



cious that the enemy could not flee. The Waldenses mowed down the enemy until 600 were slain, and completely routed them, with the loss of fifteen of their own number killed and twelve wounded. They took all of the baggage and stores of the enemy, and at the close of the battle shouted, "Thanks to the Eternal of armies, who hath given us the victory over our enemies." Perhaps never before was the hand of God more strikingly apparent for the deliverance of his people under similar circumstances.

After this battle the Waldenses moved on over the Col du Pis and the Col de Damian, descended into the valley of St. Martin, and, on August 27th, reached Macel. The following day they marched to Prali and spent the first Sabbath in their native land. There stood one of their churches, in which they worshipped, after having burned to the ground a chapel which the Catholics had added to it.

But after they arrived, their enemies made another desperate attempt to annihilate them. The King of France and Duke of Savoy raised an army of 22,000 men and moved into the valleys. The brave Arnaud could raise but 367 men to contend with that great army. He planted his men on the famous rock of Balsille, and cast up intrenchments. The rock rises in the form of a cone, and its sides are steep and impregnable, consisting of several precipices rising one above the other. Its only approach is through a dismal gorge. Their enemies were sure of their prey, and actually brought executioners and halters with which to hang them. It was the dead of winter! There the Waldenses were obliged to live on roots. They dug holes in the earth to shield them from the cold, and built seventeen successive breastworks one above the other. They determined to contend at each breastwork, and when driven to the summit they resolved to conquer or die. When the enemy saw the strength of the Christians' fortifications, they hesitated to attack them, and waited till the spring, thinking that the severity of the winter and hunger would force them to surrender. But the Waldenses adhered still to their desperate resolution, and the enemy determined to storm their intrenchments. On the holy Sabbath, April 30, 1690, the Catholic army began to move up into the defiles which led to the first barricade. The castle, as it was called, could be approached only by a torrent which had cut a passage through the rocks. This, the experienced eye of Arnaud had observed, and he had planted strong palisades there and raised parapets of wall. He then made an almost insurmountable breastwork of layers of trees and rocks. The enemy approached, but the tremendous fire of the Waldenses caused them to retreat precipitately. Finally the enemy resolved to send 500 picked men to storm the first barricade. They pressed forward and opened furiously upon

the Christians, but the first rank was instantly laid low by the sure rifles of the Waldenses, while the latter were entirely shielded by their breastwork. The second rank of the enemy rushed forward with a shout to fill the places of their fallen comrades, and they as quickly fell by the side of their dead companions. Other ranks pressed forward and fell, until more than two-thirds of the 500 assailants were killed, when the Waldenses sallied forth upon their foes with such fury that all order was lost, and in the attempted flight of the enemy they were nearly all slain. A very few without hats or arms, succeeded in carrying the sad news of their defeat to the camp of the enemy, while not a single Waldensian was killed or wounded. The French immediately broke up their encampment and retired from the field. But on May 10th, they again marched their forces back with greater caution. They raised redoubts, planted cannon upon them, and opened upon the feeble fortifications of the Waldenses with great effect. The enemy raised parapets nearer and nearer, and finally entirely surrounded the Waldenses, and took possession of the heights above them. Then the French sent a flag of truce, offering them the privilege of leaving the country if they would retire without further resistance. They replied thus: "Messieurs, the answer we have to make is, that, not being subjects of the French king, and that monarch not being master of this country, we cannot treat with any of you gentlemen; and being in the heritages which our fathers have left us time out of mind, we hope by the help of Him, who is the God of hosts, to live in them, and die in them, *one* and *all*, even though there should be *but ten* of us left. If your cannon fire, our rocks will not be frightened at it, and we can hear them roar." After this heroic answer the cannons boomed again, and the action commenced with redoubled fury. Seeing that their destruction was sure unless they escaped, the Waldenses let themselves down a hideous precipice at night, and were seen the next morning by the enemy, escaped from them, and ascending a neighboring mountain. Thus Providence again interfered and delivered this Christian people from the dreadful slaughter which awaited them. About that time a difference arose between the French King and the Duke of Savoy. The latter ceased contending against the Waldenses and sought an alliance with them.

Afterwards, Bonaparte obtained possession of Piedmont, and the Waldenses enjoyed many privileges under him. After his overthrow they sunk under their old oppression, under which they have since remained.

The Waldenses are truly a wonderful people, and their history is marked with extraordinary events, such as have occurred in respect to no people since the wanderings of the people of Israel through the wilderness of Judæa. Through all of their history they have manifested a

firm determination to worship God according to the dictates of their own consciences, taking the Bible alone as their guide ; and when, surrounded by the most formidable dangers ever presented to the eye of man—in the midst of fire, sword, blood, and tortures worse than death, they have ever put their trust in Him whom they served, to deliver them in the hour of trial, and if they must yield up their lives, they have willingly done it without swerving from what they believed to be Scriptural and in accordance with the will of their Heavenly Father. Would to God that their mantles might fall upon Christians of the present day.

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MR. EDITOR :—In the life of Rev. John Leland, I find the following “bundle of scraps,” written by himself. You are at liberty to publish it.

H. J. EDDY.

“Since I began to preach, in 1774, I have traveled distances, which, together, would form a girdle nearly sufficient to go round the terra-queous globe three times. The number of sermons I have preached is not far from 8000. The number of persons I have baptized is 1278. The number of Baptist ministers I have personally known is 962. Those of them whom I have heard preach, in number, make 303. Those whose deaths I have heard of amount to 300. The number who have visited me at my house is 207. The pamphlets which I have written that have been published, are about 30. I have preached in 436 meeting-houses, 37 court-houses, several capitol, many academies and school-houses, barns, tobacco houses and dwelling-houses, and many hundreds of times on stages in the open air. My congregations have numbered from 5 to 10,000 hearers.” He, some years after, adds : “August 17, 1834. This day I baptized five, which are the first I have baptized since I was eighty years old. My baptismal list is now 1524. Brevity is the soul of wit, the nerve of argument, and the bone of good sense, but loquacity palsies attention, massacres time, and darkens counsel.”

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I have seen one whose thoughts never have any connection or pertinence, and yet flow with astonishing rapidity. He always talks of virtues and qualities as his own, which are just the opposite of those he appears to have. This man is generally thought to excel in fancy, feeling, sense and modesty, the very qualities he comes short of.



## THE DIFFERENCE BETWEEN MERE KNOWLEDGE AND PRACTICAL RELIGION.

THAT there is a great difference between the knowledge of the truth, and an habitual love and practice of what is good, is a position which few will controvert. It deserves, however, an attentive consideration. I believe it is common for young persons of lively imaginations, upon their becoming religious, to be anxious to acquire a knowledge of Divine truths. The nature of the doctrines of the Gospel, and their mutual harmony and dependence, open an extensive field of speculation to their view. They read the Bible and religious books with eager curiosity; and the sermons which they hear are readily impressed on the memory. After some time these sublime truths begin to lose their novelty; the field is surveyed, and the same objects generally present themselves to their observation. An accurate knowledge of the great doctrines of the Gospel is now acquired; and here the danger begins which the writer wishes to investigate. Persons of a warm fancy are likely to be carried either into the depths of speculative divinity, or into the heights of mystical extravagance. Plain truths are no longer relished; and something must be found to gratify an insatiable curiosity, or the most enlightened preacher will be thought superficial, and the Bible itself will perhaps be considered almost as a dead letter. The writer has witnessed some of these excesses and dangerous errors, in certain divisions of Christians; and a misconception of the nature and importance of religious principles, as the ultimate end of religious knowledge, has probably been a frequent source of sects and heresies.

In order therefore to avoid these evils, we must consider the acquisition of virtuous and religious habits as of far greater importance than the richest stores of knowledge. "Knowledge puffeth up, but charity edifieth." A mere knowledge of the truth, will lead to vain jangling, conceit and spiritual pride. If, then, we are seeking sound knowledge and information on religious points, let it be our principal aim to become wise unto salvation through faith in Christ Jesus. If we wish to know the truth, let it be with this view, that the truth may make us free from all errors in judgment, and all evils in practice; that we may not only know, but practise what is holy, and just, and good; and may follow whatsoever things are pure, and lovely, and of good report. We shall find, that we

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may frequently review the same truths, and frequently hear them explained and enforced, without weariness or satiety, if we are only desirous of reducing them to practice.

For instance, the doctrine of man's fall and consequent depravity, should teach us the important lesson of humility and self distrust. The doctrine of Divine grace and favor, through a glorious Mediator, should fill us with humble hope, with steadfast faith, and with lively gratitude. God's gracious care over his people, and his readiness to communicate the graces of his holy Spirit, to renew, sanctify, and comfort them, are calculated to inspire in them a patient submission to his sovereign will, and a constant reliance on his all powerful support. The attentive reader of the Bible, or hearer of sermons, may easily draw similar practical lessons from other religious doctrines. And if he is properly acquainted with the weakness of his nature, and the depravity of his heart, he will find it necessary to have a frequent recurrence to the same general principles. He will seek to be grounded and settled in the truth.

The writer by no means wishes to disparage religious knowledge; his only aim is to point out the danger and disadvantage of resting satisfied with mere knowledge. He would have men not only grow *wiser*, but *better*, by every opportunity which they enjoy of attending on divine things. Now, all the means of grace, though they may not increase our knowledge, have certainly a tendency to nourish us in all goodness. The regular performance of the duties of prayer and praise, whether public or private, has a tendency to increase in us true religion, to strengthen our piety, and to enlarge our desires after divine things. If we conscientiously and diligently improve the means of grace, we shall find that religious impressions will grow stronger, and that we shall be enabled to run in the way of God's commandments with increasing delight; worldly vanities and pleasures will lose their attractions, and we shall "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

Since the acquiring of religious principles and virtuous habits, is, as regards ourselves, the principal end of divine ordinances, (the obligation we are under to attend on them as duties towards God, is not the object of this discussion,) we should carefully look on them in that point of view, and prepare ourselves accordingly. We shall then see that spiritual improvement in the divine life is much more to be regarded than the gratifying of an idle curiosity, or the indulgence of empty speculations. Where this disposition prevails, those ministers will be esteemed whose discourses are solid and pious rather than such as are flashy or flowery. In the estimation of these, a sermon will not be less valued because it has been previously composed, if it be delivered by one who

is deeply interested in his work. They will find that external shadows do not constitute the essence of devotion, and that they are only means for the attainment of something vastly more important ; that is, to grow up unto the image of Christ, and a fitness for eternal glory. Now, in order to attain this important end, to grow up unto the measure of the stature of the fulness of Christ, to increase in all the virtues and graces of the Gospel, we may frequently use the same means of grace, we may daily breathe similar ejaculations. Does a person in a healthy state of body refuse to take the same wholesome food ? Does he ever loathe his daily bread ? And how does a child grow up to a perfect man ? By an excessive use of high-seasoned viands, or by the satisfying nourishment of a simple diet ?

Let it, then, be our anxious care so to hunger and thirst after righteousness, that we may be filled with grace and heavenly benedictions ; and let us never grow weary of the sweet manna and the waters of life which are communicated to us in the ordinances of God. May we daily grow in grace, while we increase in the knowledge of our Lord and Saviour Jesus Christ. May we give all diligence to add to our faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity. For if these things be in us and abound, they will make us such that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

O. C.

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## THE PHYSICIAN AND HIS CLERICAL PATIENT.

It would not be easy to calculate the good that might be done, were true religion more prevalent among our medical men, who have constant access to bedsides, which the pious minister, however anxious and willing, is sometimes not permitted to approach.

Dr. — was visiting a gentleman who appeared very much agitated on being informed by him of the nature of his complaint, which Dr. — observing, he said to him, “ Sir, you seem very much distressed about your body ; do you feel the same anxiety about your soul ? ” The gentleman was extremely irritated at the question, and the more so as he was a clergyman ; but he subsequently thought of it, and told Dr. — that he dated the origin of his anxious concern for salvation to that remark.



## RELIGIOUS CORRESPONDENCE OF THE MEMORIAL.

MR. MEMORIAL :—My natural serenity of temper must prevent my addressing you with any keenness of raillery, or acrimony of censure, however I may feel the injury which I have long sustained, and which I now publicly lament. My origin is not vulgar, nor is my residence mean ; I associate with the happy spirits above, who treat me with reverence, and who never feel more exquisite delight than when I am present.

At the same time I reside amongst men, and, considering the obligations they are under to regard me, as also the happiness which I impart when I am properly regarded, I confess I am hurt to be treated, as I generally am, with utter neglect, or with that trivial notice which makes much nearer approaches to the mockery of insult than the homage of respect.

My empire is small, and my faithful servants are few. A rival, whose appearance is frightful, whose sentiments are impious, and whose voice is disagreeable, lives in these lower regions, and has been too successful in expelling me from many of the abodes of men.

But the injury, on account of which I now apply to you for redress, springs from a class of people whom I respect, and by whom I am respected. You know that I have a claim, founded in wisdom, and established by custom, to appear at table for a few moments at the time of meals, before the repast is begun. Meals, in these indulgent times, are of frequent recurrence. On some of these occasions I am called in ; on others I am forgotten. This produces, as may easily be conjectured, much irregularity of conduct, and much perplexity of feeling, which at present I need not describe at large.

I entreat you to advocate my cause. Assemble around you, Mr. Memorial, your pious and learned friends. Examine ancient records, and ancient manners. Trace out the practice of the wise that has been marked with propriety, and that of the foolish that has been marked with absurdity. You may inform your readers how I have been abused by detention that was unreasonable, and vociferation that was ridiculous ; and how I am now equally abused, such is the change of manners, by being compelled to move with despatch and to speak in a whisper.

From the inspired oracles, the custom of the wise and the dictates of enlightened and solid piety, lay down, I entreat you, such rules that my

appearance on these occasions may be regular and proper. Let me not be compelled to usurp the place of a venerable sister ; and yet do what you can to free me from the insults which I experience from such enemies as these : conformity, cowardice, formality, and neglect. Especially would I entreat you to decide on the important point, whether I ought to be admitted to the evening tea-table, which certainly is an honor that I do not now enjoy, except in a few exempt instances. In short, you will be explicit in stating when and how I am to appear.

Such, Mr. Memorial, is my request ; and I have no doubt but that your attention to it will promote the interests of

GRATITUDE.

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### THE CLERK'S LAMENT.

A WRITER in the *Christian Soldier*, gives the following incident which was related to him by an esteemed Christian brother :

Some few years ago I was clerk in a store in ——. One day a hired man of my employer, whom I knew to be destitute of religion, came into my store. I felt it to be my duty to speak to him upon the subject of his soul's salvation ; but my wicked heart invented a thousand excuses. "He may not receive it kindly, thought I, since I am younger than he ; I had better keep silence until a more favorable opportunity." Conscience told me these excuses were vain, and a voice seemed to say to me, "Speak to this man ; but I refused to listen. But mark the sequel. The next day he was taken sick, became deranged, and on the third day, died ! O ! thought I, that I had listened to the voice of God's Spirit and done my duty. Perhaps I might have saved his soul from perdition ; at least I might have cleared my own skirts, and washed my hands in innocence. But now, alas ! it is too late ! for ever too late ! His doom is irrevocably sealed !

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He is not the master of his thoughts and feelings, but a slave that follows them at so great a distance that he misses their direction, who prizes any thing the less for its being within his reach, or overvalues what he may not obtain. Still we see some casting away that which is within their grasp, only because it is so ; and others pining for that which they would hardly accept as a gift, till they found it unprocurable. Such is the fallacy of the mind, and the greater fallacy of the heart !

## THE DECLINE OF TRUE POLITENESS.

I AM an old man, Mr. Editor, approaching fast to that period when the praise, or dispraise, the courtesies or discourtesies, of my fellow-men, will be alike matters of indifference to me. Nevertheless, short as is the term of years to which I look forward, I fear that the demise of true politeness amongst my countrymen is likely to precede mine. In the middle class of them, at least, it is fast upon the decline; and as that is the class with which I mix most, against it more particularly shall my remarks be pointed. Here shall I anticipate a load of hard imputations, which your fashionable readers will throw upon me: the prejudices of early associations, and the bigoted partialities of old age, are phrases which I can almost fancy I hear thundered out against me. But, indeed, my young friends do me injustice, if they suppose that I look back with any thing like satisfaction upon the customs and regulations of polite society in my younger days. So far am I from regarding them with approbation, that I feel a sort of retrospective horror whenever I reflect upon them; for most of them were inconsistent with ease; and ease is the cement of society, without which it would be irksome, and its very end defeated. I rejoice in those improved notions of hospitality, which leave the guest at liberty to consult his inclination and his health, and which do not influence a host to believe that he cannot fulfill his duty to his guests, without transforming them into irrational beings, and laying the foundation for aching heads and stomachs. A hundred restraints which formerly interfered with the freedom of conversation, and the facility of forming acquaintances, especially between the sexes, are now done away. The officious civility with which a hostess persecuted her visitors, is abolished; that most annoying interruption to conversation, the drinking of healths, is declining rapidly; the bridal ceremonies are becoming more proper, and more delicate. Not to tire you with the prolixity of old age, Sir, I rejoice in all changes, whether of manner or dress, that have ease for their object, and propriety for their guide.

But if I detest form, in a still greater degree so I abhor a negligent indifference to the comfort of those about us. A wakeful regard for the feelings of others, is the leading feature of true politeness. This is a matter of duty, in the first place, because we are bound to respect a man's feelings, nor have we any right to wound them unnecessarily. It is also a matter of policy, because we are likely to secure from others



the same consideration that we show them. But true politeness requires of us more than a mere respect for the feelings of our neighbor, a mere toleration of his failings; it demands of us to do all in our power to promote his comfort.

But if true politeness consist in a tender consideration for the feelings and the failings of our neighbors, and an active attention to their comfort, I fear it will be found that these ends are very imperfectly answered by some of the modern usages of society. And this, as far at least as regards the middle class (of which chiefly I mean to speak,) is in great measure to be attributed to a rage for imitating the manners of the great. Now, it ought to be recollected, that what in one class is right and becoming, may in another be absurd. Nothing, for instance, can be more proper, or more pleasant, than the unceremonious treatment which it is the fashion now for every one to meet with in a great man's house. Each guest is there at liberty to follow his own inclination; not only so, he is provided with the means of doing it. It is because he provides these means, that the great man himself is released from the necessity of personal attention to his friends. He has books in one room, conversation in another; horses and servants at the service of his visitors; and he reasonably thinks, that, having provided them with all the means of amusement which he can devise, he may be at liberty to follow his own inclination in turn. This is right; and however he may employ himself during the morning, none of his guests have any right to complain of his inattention to them. But if Squire Dobbins, who, from his situation in life, cannot obviously afford the same amusements to his guests, should affect the same exemption, it would be ridiculous. If for instance, the Squire, or his daughters, the misses Dobbins, should think it right to employ themselves all the morning without consulting the wishes of their visitors, they would surely be guilty of rudeness towards those whom they asked to visit them, and who, in so confined a circle, must necessarily be very much dependent on their host's exertions for the agreeable employment of their time. Doubly ungracious would this neglect be in the Misses Dobbins, if they should happen to be very much the juniors of those whose claims upon their attention they thus disregarded. I speak from observation, Sir, when I say that this species of inattention is not only a common, but an increasing evil. Do, pray, put in your caveat against it, and impress it upon your readers, that affectation of all kinds is ridiculous and unfeeling. Teach them that the offices of civility, so far from degrading, confer real dignity; and that he or she who affects importance in society which agrees not with their rank in it, is sure to be lowered in public estimation.

c.

## THE PASTOR'S PAGE.

PREPARATION FOR LABOR.—Aaron, before he was invested with the priesthood, lay seven days before the door of the tabernacle of the congregation, and before he ministered to the people, he made an application of the atonement to himself. Such should be our spirit.

T. SARGENT.

WEIGHTY MOTIVE.—As I was walking in the fields, the thought came over me with almost overwhelming power, that every one of my flock must soon be in heaven or hell. O, how I wished I had a tongue like thunder, that I might make all hear, or that I had a frame like iron, that I might visit every one and say, "Escape for thy life."

M'CHEYNE.

A SECRET WORTH KNOWING.—A religion without a Saviour, is the temple without the Shekinah, and its worshippers will all desert it.—Few men in the world, have less pretensions as a *preacher* than myself—my voice, my look, my manner, all of a very common kind, yet I thank God, there is scarcely a corner of our little church, where you might not find a streaming eye and a beating heart. The reason is—that I speak of Christ; and if there is not a charm in the name, there is in the train of fears, and hopes, and joys, which it carries along with it. The people feel, and then they must listen.

CUNNINGHAM.

THE GRAND OBJECT.—If we can teach Christ to our people, we teach them all. Get them well to heaven and they will have knowledge enough. The plainest and most commonly acknowledged truths, are what men live most upon: these are the great instruments in destroying sin and raising the heart to God. To remember that one thing is needful will take us from needless ornaments, and unprofitable controversies. Many other things are desirable to be known, but these *must* be known, or else our people are undone for ever. Necessity should be a great disposer of a minister's studies and labors. If we were sufficient for every thing, we might undertake every thing; but life is short and we are all dull. Eternal things are necessary, and the souls that depend on our teaching are precious.

BAXTER.

## THE LAST ROSE BUD.

BY MRS. L. H. SIGOURNEY.

THE child was radiant with delight,  
 As from the garden's shade,  
 With golden ringlets clustering bright,  
 She burst upon the mother's sight,  
 And in her hand like fairy sprite,  
 A blooming rose-bud laid.

'Twas the last wreath by summer wove,  
 That thus the darling brought,  
 For Autumn's breath had chilled the grove.  
 Oh mother ! was that gift of love  
 With aught of sadness fraught

Say, did'st thou think how soon that head  
 In silent earth would rest ?  
 A solemn covering o'er it spread,  
 And the green turf she joyed to tread,  
 A covering for her breast ?

But for the buds that fade no more,  
 Look thou in faith above,  
 Look, mother ! where the seraphs soar,  
 Where countless harps their music pour,  
 And raptured cherubim adore  
 The God of boundless love.

## PERSECUTIONS OF THE WALDENSES.

BY JOHN MILTON.

AVENGE, O Lord ! thy slaughtered saints, whose bones  
 Lie scattered on the Alpine mountains cold ;  
 Even them who kept thy truth so pure of old,  
 When all our fathers worshipped stocks and stones,  
 Forget not : in thy book record their groans,  
 Who were thy sheep, and in their ancient fold  
 Slain by the bloody Piedmontese, that rolled  
 Mother with infant down the rocks. The moans  
 The vales redoubled to the hills, and they  
 To heaven. Their martyred blood and ashes sow  
 O'er all the Italian fields, where still doth sway  
 The triple tyrant ; that from these may grow  
 A hundred fold, who, having learned thy way,  
 Early may flee the Babylonian woe.



## Monthly Record.

ARRANGEMENTS FOR 1852.—With this number of the Memorial (as will be seen by the Prospectus on second page of cover,) the duties of the present editor cease. After having conducted this work for more than five years, we can truly say that it has been a pleasant task. We only regret, that, in consequence of other duties, we have not been able to devote as much time to the Memorial as its importance demands. Still, we have been encouraged by its increasing prosperity, and we trust that it will not be considered as egotism, when we say that its list of paying subscribers is more than double what it was when we first became connected with it. We return our sincere thanks to our brethren of the press who have universally spoken to us words of encouragement and kindness. Pressing literary, as well as secular duties, have compelled us to yield our place as editor, though strongly solicited by the publisher to continue the relation still longer. We are happy, however, to announce to our readers that the publisher has secured the services of our respected and able brother, Rev. John Dowling, D. D., as the future editor of the Memorial. From a long and intimate acquaintance, we know him to be worthy of the distinction to which he has attained as an author, and of the entire confidence of the denomination, as a judicious, honorable, and pious man. His praise is in all the churches, and we cannot doubt that, with his efforts in its behalf, and with the co-operation of Bro. Z. P. Hatch, the energetic publisher, the Memorial will be far more prosperous than it hitherto has been. And now, in closing, permit us to bid our readers an affectionate farewell. If you are disciples of Christ, be faithful unto death, that you may receive hereafter a crown of life; and if any of you are yet in your sins be entreated to prepare to stand before that dread tribunal, to which we are rapidly hastening. O, let us so live that we may, ere long, meet in that better land where parting, imperfection and sorrow shall never come.

### FOREIGN ITEMS.

ENGLAND—*Louis Kossuth*.—This distinguished patriot arrived at Southampton, England, October 23d, and was received with great pomp and enthusiasm. By this reception England has shown that she, like the American people, sympathizes with freedom, and should the time come when freedom and absolutism, armed, must contend with each other, she will join the ranks of liberty. That tremendous contest, we believe, is rapidly hastening on. Kossuth's companions in exile arrived at this port in the steamer Mississippi, November 10th. There are twenty-two Hungarian officers, five soldiers, and some of their wives and families. Kossuth arrived from England a few days afterwards and received one of the most enthusiastic and imposing receptions ever witnessed in this country.

CANARY ISLANDS.—*Plague*.—The pestilence which has raged so fearfully at that port, is not thought to be cholera, for it is very contagious, but it resembles cholera in the quickness with which death succeeds the attack. Mr. Torres, the American Consul at Palmas, and his family, with the exception of one child, have fallen victims. The panic and distress on the Island were inconceivable. The people fled before the destroyer, but it was in vain, and the roads were represented as covered with corpses. The fugitives carried the infection wherever they went, and the whole island became the theatre of terrible scenes. In two months over 6,000 persons died in the city of Las Palmas, and 18,000 in the whole island—one-fifth of the population being cut off.

MEXICO.—*Revolution*.—*Attack on Matamoras*.—Advices from Northern Mexico to Oct. 22d, state that a party of Caravajal's troops having been fired upon from Matamoras, they rushed into the city, and seized upon the Custom House, but were afterwards compelled to retire, with the loss of three men. The loss of the Government troops in this skirmish is said to have been heavy. Many of the United States troops had deserted and joined Caravajal's army. Advices to October 30th, state, that the insurgents had gained possession of the western part of Matamoras after a desperate fight, and a loss of 150 killed and wounded of the government troops, and eighteen killed and wounded on the other side.

AFRICA.—*The Kaffir War*.—*Defeat of the English*.—Dispatches from the Cape to September 12th, state that additional troops to the number of 10,000 men would be required to restore peace in the disaffected districts. The British troops had met with a severe repulse in the Kish River Bush, and disaffection was so extending that it was feared there would be a union of all the tribes to drive the white men into the sea.

CHINA.—The revolution of which we have spoken before, still continues. Great fears were entertained at Canton, in respect to the result.

#### GENERAL ITEMS.

FATHER MATHEW.—This Apostle of Temperance has left our shores and returned to Europe after having added to the ranks of temperance "600,000." It will be well if they all keep their pledges inviolate.

THE EXPLORING EXPEDITION IN SEARCH OF SIR JOHN FRANKLIN.—This expedition set out about a year and a half ago, and one of the vessels reached this city, Oct. 1. They experienced many dangers, their vessels having been frozen into the ice for nine months, but were unsuccessful in finding Sir John. They discovered, however, Aug. 27th, the graves of three of Franklin's crew. The inscriptions shewed that Franklin was there in April, 1846. They proceeded as far as Griffith's Island and then returned.

#### LITERARY ITEMS.

"Putnam's Home Cyclopædia," in six volumes. This great and admirable work is partly through the press. We have received the volume on "Literature and the Fine Arts," by George Ripley, Esq., and Bayard Taylor, Esq.; small 8vo. pp. 647. Also, "The Hand-book of Biography," by Parke Godwin,

Esq., done up in the same style as the first volume; price, \$2 00 each. In the first volume we find a complete, though compendious manual, giving the definitions and a variety of important information in respect to philosophy, theology, law, painting, music, &c. &c. It is copiously illustrated by beautiful engravings. The volume on biography is founded on Maunder's celebrated work. Most of the articles of that work have been rewritten and condensed, and the author has added a large number of biographies of distinguished Americans. We judge that it will have an extensive sale. "Hand-book of the Useful Arts," "Hand-book of the Sciences," "Hand-book of Geography," and "Hand-book of History and Chronology" will close the *Cyclopædia*. The work will be richly worthy of a place in every library.

A beautiful work is in press, called "Memories of the Great Metropolis," by Frederic Saunders. The interesting articles in the Memorial on that subject formed the nucleus of the work. The author has made extensive additions and will furnish an attractive 12mo volume of some 200 to 300 pages, illustrated with 50 fine engravings. It is written in a charming style, and will make the most attractive and useful guide-book to the localities of London which we have seen.

"Elements of Analytical Geometry," by A. C. Church, A.M. New-York, G. P. Putnam. This able work preserves the spirit of analysis developed in the works of the celebrated French Mathematician, Biot. Determinate and indeterminate geometry are thoroughly considered and illustrated. Also, "Elements of Geology," by Samuel St. John. This is an accurate, thorough, and convenient manual for higher schools. It is extensively illustrated—an excellent work.

#### SCIENTIFIC INTELLIGENCE.

A GREAT ARCHEOLOGICAL DISCOVERY.—Mr. Alexander Humboldt, in a late *Gazette de Spener*, gives the details of a discovery made recently at Athens, of the identical edifice in which the sessions of the celebrated Council of Five Hundred were held. Although as yet only one foot from the surface of the earth has been reached in the excavations, more than a hundred inscriptions, columns, statues, &c., have been found, which leave no room to doubt that the spot on which this famous building stood has actually been identified. It is thought to be the most important discovery of the kind which has been made for a long time.

#### MISSIONARY INTELLIGENCE.

LIFE OF DR. JUDSON.—We are gratified to learn that Rev. Dr. Wayland, of Brown University, has consented to write the Memoir of the lamented Judson. A better person, in our estimation, could not have been selected. Mrs. Judson will lend all of the assistance in her power to make the volume as complete as possible.

AVA.—It is gratifying to learn that the King of Burmah has signified his willingness that Messrs. Kincaid and Dawson should proceed to the capital, and reside there and preach the Gospel of Christ.



## LITERARY INTELLIGENCE.

GREAT BRITAIN.—Wm. Nicol, F. R. S. E., a distinguished naturalist, died in Edinburgh, Scotland, October 2.

UNITED STATES.—Rev. R. L. Stanton has been elected president of the Oakland College, Miss., in place of Rev. Dr. Chamberlain, who was killed by a student. Rev. Archibald Alexander, of Princeton Theological Seminary, a distinguished biblical scholar, died October 22. Rev. Dr. McClintock, editor of the Methodist Quarterly Review, has been appointed president of the Wesleyan University, in place of Rev. Dr. Olin deceased. James Richardson, an enterprising traveler, died at Ungurutua, Africa, March 3d, from exhaustion.

## REVIVALS.

Island Creek church, Ga., 37 baptized. Fayetteville, Ga., 120 baptized in two months. Clarksville, Va., 24 baptized. Mount Hermon, Va., 20 baptized. Ellis' Meeting-house, N. C., 34 baptized. Forest Hill, Va., 30 baptized, recently. Mount Olivet, Va., 22 baptized. Bethel, Ga., 19 baptized. Providence, Ga., 13 baptized. Pea Vine, Ga., 23 baptized. Russellville, Ala., 12 baptized. Uclatubba, Miss., 60 baptized. Union Ridge, Bedford county, Ten., 25 baptized. Renselaerville, N. Y., 30 baptized, up to Oct. 30.

## MINISTERIAL CHANGES.

Rev. J. Hubbard, jr., has become pastor of the Baptist church in Freeport, Me. S. Barrows, of Willington, Ct., has become pastor of the Baptist church in Wales, Mass. Rev. Z. Grenell, of Paterson, N. J., has become pastor of the Baptist church in Fairport, N. Y. Rev. J. P. Boyce, of Charleston, S. C., has become pastor of the Baptist church in Columbia, S. C. Rev. S. T. Griswold has become pastor of the Baptist church in Hamilton, Canada West. Rev. H. S. Dale, of Newport, O., has become pastor of the Baptist church in Warren, O. Rev. S. W. Whitney, (late a Presbyterian clergyman,) has become pastor of the Baptist church in Westport, Essex county, N. Y. Rev. N. Parks, of Pittsfield, has become pastor of the Baptist church in Perry, Pike county, Ill. Rev. J. Banvard, of Boston, Mass., has become pastor of the Baptist church in West Cambridge, Mass. Rev. W. M. Hopkins has become pastor of the Baptist church in Malahide, Canada West. Rev. C. W. Mulford has become pastor of the Baptist church in Holmdale, Monmouth county, N. J.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Christian Tomblin, Pendleton, Co., Ky., August 20, aged 69.  
Robert McNabb, Carthage, N. C., (murdered.)  
E. J. Harris, Waldoboro, Me., Oct. 7.  
Richard Jones, Muhlenburg Co., Ky., October 11, aged 52.

*Ordinations.*

George G. Gleason, Livingston, Essex Co., N. Y., Oct. 7.  
H. S. Fish, Albion, N. Y., Oct. 13.  
John M. Lyons, Parkesburgh, Pa., Oct. 15.  
Jacob A. Wood, North Wilna, Jefferson County, N. Y., Oct. 16.

Adolph Hune, Newark, N. J. Oct. 27.  
W. Leggett, Owasco, N. Y., Oct. 28.  
Curtis Keneey, Waterbury, Ct., Oct. 29.  
Jonathan Tilson, Hingham, Ms., Nov. 5.  
Carlos Swift, (late a Presbyterian,) South Trenton, N. J., Nov. 6.  
Charles Keyser, Wallingford, Ct. Nov. 6.  
Charles A. Votey, English Neighborhood, N. J., Nov. 10.

*Churches Constituted.*

Green Bay, Wis., Sept. 11.  
Cleveland, O., Oct. 18.  
Williamsburg, L. I., Oct. 23.  
Trenton, N. J. Nov. 5.

*Dedication.*

Morrisania, N. Y., Nov. 5.

## LITERARY NOTICES.

*Isaiah Translated and Explained*: by Joseph Addison Alexander. Vols I. II. pp. 402, 460---12mo. New-York: John Wiley.

These volumes are abridged from the author's large 8vo. work, published in 1846 and 1847. We have recently noticed Prof. Alexander's excellent work on the Psalms, and are now happy to welcome this contribution to theological science. The original work is very critical and thorough, but expensive, and not within the means of all. Hence the necessity of this cheaper and more compact edition. It has not been re-written, but the more elaborate discussions of the larger work are omitted, thus furnishing a convenient manual for clergymen, Sabbath-school teachers, and families. The learned Professor has, in most cases, given a new and improved translation of Isaiah, and his verbal explanations are critical and perfectly reliable. The introduction to each volume is thorough and scholar-like. We recommend the work to all our patrons.

*The Ladies of the Covenant*; Memoirs of Distinguished Scottish Female Characters---by James Anderson. pp. 494---12mo. New-York: J. S. Redfield.

This is a very interesting volume, containing biographical sketches of some of the most talented ladies that ever lived. They were persecuted by James VI. and Charles II. because they opposed the established Episcopal Religion, and by James VII. because they did not embrace the Roman Catholic faith. These ladies and the Covenanters generally, wished to worship God according to the dictates of their own consciences. They were willing, and many of them did, suffer stripes, imprisonment and death in defense of those principles which they so much loved. We hope that our female patrons will secure this work and peruse it, and imitate those noble ladies, as far as they imitated their Saviour.

*The Christian's Daily Treasury*---by Ebenezer Temple. pp. 432---12mo. Boston: Gould & Lincoln. New-York: Lewis Colby.

We are glad to see the second edition of this practical and excellent work. We have noticed the first edition in a previous number of the Memorial, and take pleasure in calling attention to it again. There are many improvements in the style and arrangement of this edition. The volume consists of reflections on a portion of Scripture for every day in the year. It can but warm the Christian's heart to peruse its pages.

*Watching Spirits*---by Mrs. Ellet. New-York: Charles Scribner.

This is an elegantly written, and an elegantly embellished, and an elegantly bound annual. The fair writer soars into the world of spirits and describes the angels who visited Abraham, and speaks of various references in the Scriptures to angelic visits to this lower world. The sentiments of the book, as far as we have examined, are Scriptural and very interesting, and the style is charming. The engravings are truly magnificent. We have received from the same publisher a work entitled, "*Indications of the Creator*," by George Taylor. This work contains a thorough, learned and highly scientific argument to prove the existence of the Creator, drawn from the wonders of astronomy, geology, physiology and physical geography. The author reasons with great power and beauty. Also, "*Memorials of the Life of Nathaniel Cheever, M. D.*," by Rev. Henry T. Cheever. This represents the trials of a young Christian. Mr. Cheever has become quite a noted author, and writes in an attractive style. Also, "*Incidents in the Life of a Pastor*," by William Wisner, D. D. Many thrilling scenes are here described, and it will be read with pleasure and profit.

*Sacred Streams, or the Ancient and Modern History of the Rivers of the Bible*; by P. H. Gosse.---Edited by George B. Cheever, D. D. New-York; Stringer and Townsend. pp. 370. 12mo.

This is a well written and an attractive book. It contains not only accurate geographical information in reference to the sacred streams of the Bible, but a miniature history of the intensely interesting scenes which transpired on those rivers in primitive times. In the preparation of the work the author has consulted the best helps, and has given a sufficiently critical and an entirely reliable view of the subject on which he treats. The book is written in a pleasing style, and illustrated with 50 beautiful engravings. It will make an excellent gift-book.

*The New-Testament, or the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah.* A literal translation from the Syriac Peshito version; by James Murdock, D. D. New-York: Stanford & Swords. pp. 524—8vo.

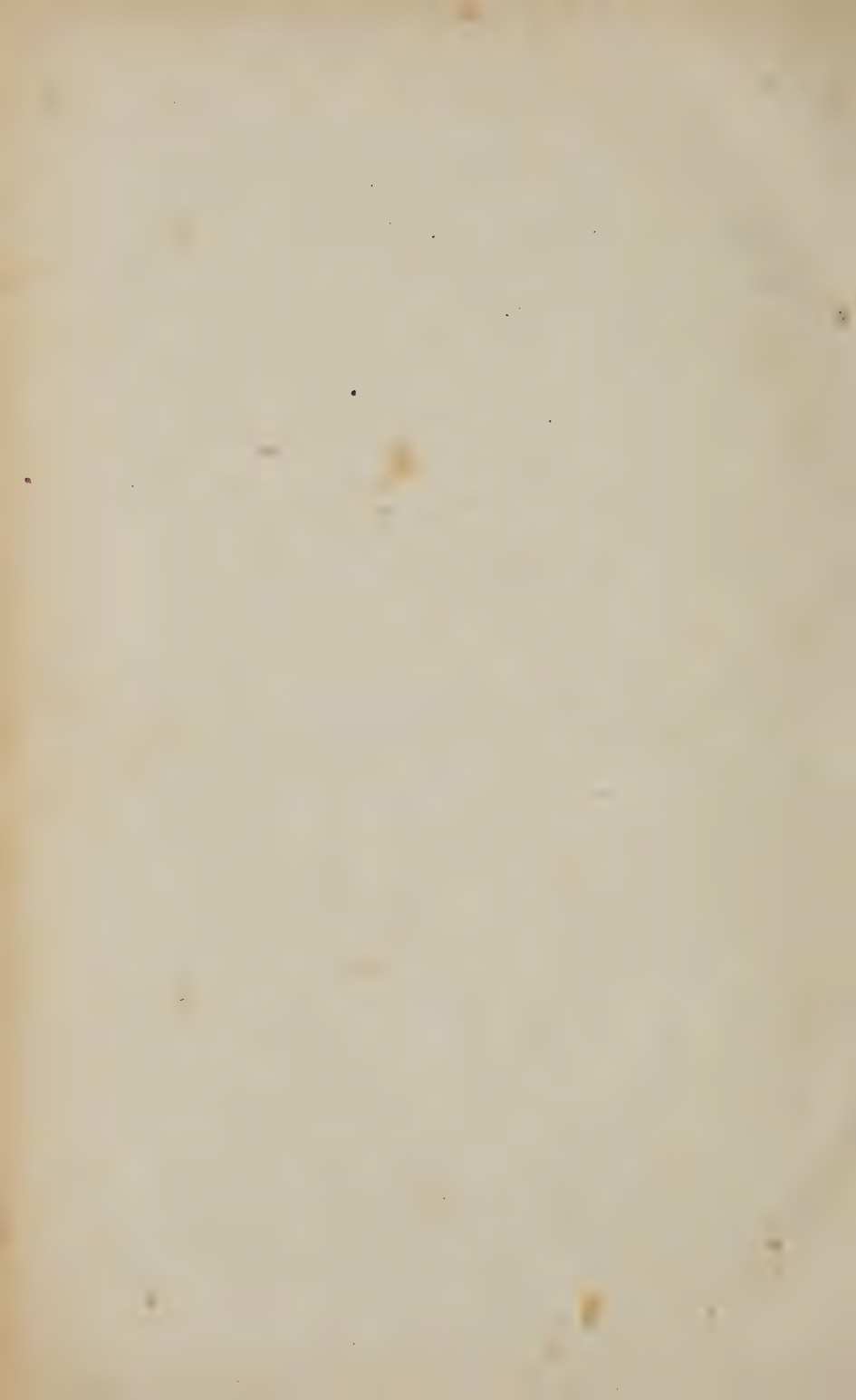
This is a valuable contribution to oriental philology. As the Syriac language is essentially that which our Saviour spoke while on earth, and as the Peshito or Syriac version of the Old and New-Testaments was made from the original Hebrew and Greek, near the close of the first, or beginning of the second century, it is of great importance that biblical interpreters should be acquainted with that remarkable version. The learned Michaelis pronounces the Syriac version of the New-Testament the very best which he ever read. Dr. Murdock has made himself thoroughly acquainted with the Syriac, and furnished a literal, and, in general, an accurate translation. He has not given the Syriac text, excepting difficult words, which he has inserted in the margin. We are delighted with this work, and hope that clergymen and scholars will avail themselves of this opportunity to become acquainted with the Peshito, and we trust they will thus be induced to study the Syriac language, so as to be able to examine the original for themselves. We must soon follow German scholars in this respect, and not allow so valuable a version of the Bible to lie concealed, when a little labor would reveal its rich treasures. The word *amad*, signifying to baptize, the Doctor has rendered, as in our English version, by the Greek word anglicized. The Syriac word for the Greek of Saviour, he renders *Vivifier*, and the Syriac for the Greek of Apostle, he renders *Legate*. This we object to, as the Syriac words for these terms may properly be expressed by *Saviour* and *Apostle*. It would be better to insert the words *Vivifier* and *Legate* in the margin as the literal meaning of the Syriac words, and even they would need limitation.

*History of the United States of America.*—By Richard Hildreth. Vol. V. New-York: Harper & Brothers. pp. 686—8vo.

We are happy to announce Vol. II. of the second series of this great national work, giving the history of this Republic from the accession of John Adams as President of the United States, in 1797, to 1807, just before the war broke out between Great Britain and this country. Hildreth is a candid, thorough, and very able historian. He wades through the documentary evidence in respect to any subject, clearing away all of the rubbish and preserving the gems. No American library will be complete without these volumes. We have also received from the same house, the third and last volume of "*Chalmers' Life and Correspondence*," presenting an extended and accurate view of the latter days and peaceful close of a great and good man's life. Also, "*The Young Christian*," by Jacob Abbott, an excellent work, furnishing advice and instruction suitable for young persons before and after conversion, till they grow up into mature life as Christians. This edition is much enlarged and improved. It is adorned with numerous engravings. "*The Fifteen Decisive Battles of the World*:" by E. S. Creasy, M. A. This book presents a thrilling history of the most important battles ever fought, from the battle of Marathon to that of Waterloo. The author gives a synopsis of events between the battles, thus furnishing a miniature history of the world. "*Forest Life and Forest Trees*," by J. S. Springer. This book describes the rudest and wildest scenery of nature, clad in the habiliments of winter's gloom. The author was in the midst of the scenes he delineates. This narration is full of thrilling adventures, depicted in a life like manner. "*Rule and Misrule of the English in America*." This work contains a brief, but accurate view, as far as we have examined, of the history of this country when subject to English rule, and since her independence. Mr. Hildreth charges the author of this work (Judge Haliburton, a British subject,) with extensive plagiarism. "*History of the Restoration of Monarchy in France*," by A. de Lamartine, Vol. I. Lamartine is perfectly acquainted with French history, has a lively imagination, and writes with great animation and enthusiasm. Every one must be interested and excited in perusing this book, though the author probably intends his work for political effect. "*Elements of Algebra*," by E. Loomis, M. A. This is an abridgement of the author's larger work, expressly for beginners, and is admirably adapted to its object. Volumes I. and II. of "*The Queens of Scotland*," have been received. Well written and exciting volumes.

















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